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Ibn Ezra HaKatzar on Exodus

Ibn Ezra on Exodus; Short Commentary
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Ibn Ezra on Exodus; A Brief Commentary

Chapter 1

Verse 1

Jacob, he mentioned Jacob at the beginning because all the souls who came out of Jacob's thigh were seventy with him, and already I interpreted this:

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

And it is written, and they will prosper in Israel, as it is written for Noah and his sons who prosper in the land, and what is written in the chronicles of Moses is false, not from the books of the Holy Scriptures or from the words of Kabbalah, and those who say about King Ishmael, who is mentioned in the Ma'd Ma'd as his name is in Gematria, what will they do with the fact that it is written about Israel: And it is forbidden for the prophet to speak in Gematria or in allusions:
And the land was filled, all the land of the kingdom of Egypt.

Verse 8

And a new king arose, meaning literally without addition

Verse 9

Verse 10

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:We will be wise, we will give wise advice
You will read: "The language of women, and the single war, and so on, or you will miss the word "distress" and "distress" and its like.
And he ascended from the earth, said Rabbi Yonah the Sephardi, who is the one who is careful to interpret it as meaning "he ascended and we ascended from the earth" and not: "Open your mouth to Satan," and in my opinion it is correct as it is meant.

Verse 11

And the Egyptians said,
Taxes: Taxes, plural of tax, like times, and they are the works of multiplication
: Dangers, treasures, and how much, and you became a servant to the king, you went to the servant:
Ramses, I have already interpreted it, and the wise man said that there is a place called the Eye of the Sun.

Verse 12

And when they will torment him, even though he was tormented, he will increase:
and they will be pricked, as if in reverse in taste, and they are two roots, and so is the end.

Verse 13

In difficulty, as the Aramaic translator says, and I am surprised by what some say in the Piyutim Parochim, and this is not true: the rule

Verse 14

Verse 15

For midwives, there were fields on all the midwives.

Verse 16

:On the stones, like someone who works with stones

Verse 17

Verse 18

Verse 19

Because animals have life force in their hearts.

Verse 20

Verse 21

And he made houses for them, according to the reason that the Lord will make a house for you, and the reason that their seed was many, a reward for their lives,
Go out that they were the seed of Israel. And the wise man said, because he made houses for them, that they hid them there and did not die. :

Verse 22

: newborn, adjective like hero

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Chapter 2

Verse 1

And he took the daughter of Levi, that is, Levi, the son of Jacob, for so it is written that she bore him to Levi, and behold, she was the sister of Kohath, therefore the scripture says of Jochebed his aunt.

Verse 2

And he said, "We know that Aaron was older than Moses in years, and the scripture does not mention it, because nothing happened to him as happened to Moses in his youth. And how about Bathsheba, whom the scripture says, called his name Yedidia, and he is Solomon, and before Solomon she had Shemoah, Shevab, and Nathan."
For it is good that he was beautiful in appearance.
Three months, some say that in the seventh month from the beginning of the pregnancy he was born, this also required: the Egyptians would not be able to know when the woman became pregnant.

Verse 3

We expected that the accents of the "tsadi" in the word "tsa" are clear, and when the "tsadi" was emphasized, the "pa" that was worthy of emphasis was relaxed: and it is the name of the verb from the extra heavy construction.
:Tahmara, a clay segment
Finally, there is a plant found around the rivers.

Verse 4

And it stood, a foreign word, and the grammarian already mentioned: his sister, possibly his sister from his family

Verse 5

And Pharaoh's daughter went down, for the place of water and the sea are forever below:
and her maidens, and her mothers who served her.
And she sent her maid, she sent one of them because it is not in the way of grammar to be her arm, because the "mam" is weak and from the "mam" of the "mam" it is a long, long time, even her "mam" is a measure, because the arm will not be called a measure, and what else is there to mention in the beginning and her maidens?

Verse 6

"And show him the child," he added to the well.

Verse 7

Verse 8

Verse 9

"Hilychi," said the Gaon, "is two words, and not a single word, but one word on the scale: "And they nursed him for me, and he was from the extra heavy building: And they nursed him," from the two laborers,
who were not of the eye, and she had a son, like a son to Naomi, and the
name Moses is translated from the Egyptian language. And in the sermon, "Seven"
re He had names like Moshe, and Shemaiah, Tobiah, and Ahimelech added to his name, and it was strange that the name Mak
He, when I will explain this parsha by verse, and they will tell me what his name is, and how does the scripture say, "These are the sons of Bathiya, the daughter of Pharaoh," and he is one? And through the language of the Holy Scripture, to say, "Esau is Edom, Abram is Abraham," because after he says, "So-and-so and so-and-so," they are two, and I have already brought complete evidence that Nehemiah is not

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Zerubbabel, because Nehemiah went up with him, and after the scripture says, "All Israel in the days of Zerubbabel and in the days of Nehemiah, it is not possible for it to be one." I also explained there all the days of Cyrus, Darius, and Artaxerxes, which are also in Daniel. I explained that Jehoahaz is not Jehohanan, and even that Zedekiah, because it is not possible for there to be three. He died in two places, only through the sermon that you heard and you know the secret, and through the sermon that Mered took, which is Caleb the son of Jephunneh who rebelled against the advice of the spies. This too is strange if it is not through a secret, Caleb will be called by the name of Ganai, because the scripture says that this rebellion is from the sons of Caleb, and more.
The spies were the rebels who did not speak the truth, and one who walked on a straight path would not be called a rebel, and if that were the case, the prophet would also be called a criminal, because he is a criminal in the eyes of God. Finally, the sages said about the sermon: "There is no one who is difficult in it or from it."

Verse 10

Verse 11

Verse 12

And those who say that he struck the Egyptian, whom the explicit name mentioned, are not correct when I only interpret
: Hit with a stone or a spear

Verse 13

:Nitzim, the emphasis of the "Sadi" is to be swallowed up by the "Nun" because they are "Nitzim". People, and both of them are from Benin, we will act.
To the wicked, who is he who does violence to his neighbor?

Verse 14

You say, in your heart, as I said in my heart:
: Indeed, like truth, and some say it tastes like if so

Verse 15

About the well, which is known, and it is possible that there was no other well there.

Verse 16

Verse 17

"And they will be divorced" for females, so that the word will not be mixed with the additional noun in the future, like the women of my people: "You will be divorced"
:They are sheep, in the M.M. they do not connect with two noni.

Verse 18

Verse 19

Verse 20

Call him: a foreign word because it has no weight.

Verse 21

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Verse 22

And he called his name, Moses.

Verse 23

And this king died, a sign that a king arose after him who was more severe than the first, and even more so than the first.

Verse 24

Verse 25

And God saw and knew, according to the knowledge of men of understanding, the two opinions, the knowledge of the present and the knowledge of the future, and the near future, because the Scripture speaks about the way of men, and in another place and I heard their cry because I knew, "And there is a tum." And he saw the service that they served in public, and God knew the humble in secret.

Chapter 3

Verse 1

Yathro: His father-in-law, in my opinion, is Zipporah's brother, as I interpret the verse, and Moses said to the lover. Hareb is Mount Sinai, and so it is written: The Lord our God spoke to us at Horeb, remember the law of Moses my servant. It is also possible that we call it Horeb, because there is a great Horeb there, and it is also called Sinai because of the bush.

Verse 2

In the heart of fire, there is an um that lacks the "A", and this is not possible because the "A" is not a continuation of the letters, because it will not be found missing except at the end, and it is correct in my opinion that it is like a heart, because that is how we found what is called "Amulah your daughter". And most commentators said that the bush is a thorn like a thorn, and the "tame" of the bush with the addition of the "a" is from the bush that was there, and they interpreted the "shunkheni" of the bush that resided in the bush, and what is the point of mentioning this in the blessing of Joseph, and furthermore that the interpretation of the "shunkheni" is that it resides there always. Therefore, the Gaon said that the bush will be divided into two parts, one a thorn and the other the sky, and others said that the bush is the sky, and they said that the "tame" burns with fire, just as the mountain burns with fire, and behold, they forgot that it is not eaten. Also why does the bush not burn, because the "r" is from the "tame" when the dung burns, therefore It means "keep it up, wise one." there is no mention of fire in the word, and if it were there, the scripture would have reversed its word, and I tell you the secret by hint in this parasha, and behold, the angel: He appeared to him and he is God calling from the bush

Verse 3

Verse 4

And he tasted and saw that the Lord had turned away to see, and commanded the angel to say to him, "Do not come near this one." And he tasted it here as if it were: "Come here again, this one."

Verse 5

Verse 6

And he said, I am the God of thy father: for the messenger shall speak according to the words of him that sent him.

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Verse 7

And he said, Behold, I have seen, these are the words of the angel. Behold, Jacob said, God, in whom my fathers walked, is the angel, as the scripture says, "Beware of him and obey his voice." And the reason is that the angel of the Lord was with the fathers, and they went to the place that he would lead them, as he was with their children. And the reason for the shepherd is that he led them from place to place and gave them what they needed and saved them from all their troubles. And do not be surprised how the angel can be a shepherd, for everything is according to the commandments of the Lord. And why did you not wonder at the word of the one who redeems me from all evil? And the name is the redeemer, only he, as David said, "The angel of the Lord encamps around those who fear him and delivers them." And do not be afraid of how the angel of God can be a prophet, for behold, Moses is God to Aaron, and they are both men. Thus the name is called the God of God, and the name commanded the name, and said in the beginning, "Whoever curses his God shall bear his sin." And the interpretation is that this is in secret. It was not fitting for the scripture to say, "And he shall bear his sin," but "and he shall be cut off," for behold, he who curses the name shall be stoned. Now take note that a stranger is not commanded to force him to obey a commandment, but he is given the carrion and he eats it. Only on the matter of the Sabbath we are compelled because it is in our possession. And if he desecrates the Sabbath before our eyes, we will not spare a soul, nor will we even punish him with stripes. Only we will drive him out of our borders, and if he curses the name, we will kill him immediately.

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

And he said, "I will be with you," said the wise men, and this is your sign. Return to the word, "I will be with you." Others said that it was an allusion to the fire of the bush. This is also a sign of the Lord, if the Lord speaks to Moses in doubt in his mind, and it is correct in my opinion, because a sign can be divided in the language of the Holy Scriptures into many meanings, as in the words of Jonathan, and this is our sign. And this is your sign, I will eat this year as a supplement, for signs and wonders in Israel. And the reason, and this is your sign, why I sent you to bring the people out to serve me on this mountain. And so the scripture says, "Who brought you out of the land of Egypt to be your God." And so Moses said to Pharaoh, "We will go three days' journey in the wilderness, for it is three days from Egypt to Mount Sinai. And do not count from the place of the country, for all of them will go three days in the wilderness. And do not let it be difficult for you that they went three days from the Red Sea, it is called Misri, and they did not reach Mount Sinai, because they did not go by a close route as it is written. Nor is the march of a large camp as a known march. It is also possible that there is an interpretation, and this is your sign, an allusion to the bush, because it is a place. :Selected: You will worship me there.

For I will be with you, answer me, who am I?

Verse 13

And they asked me what his name was. I asked him to extend it, because I need to establish an institution. Every being, an object, a form, and a boundary, the object that stands by itself (and the form is the opposite of the word, therefore all two are one, and not each one is two, and behold, every being and body is a body, because it has length, breadth, and depth, and each of these will make two faces, and all the imaginings that are until there is no investigation are composed of the three, and there is no number after it, because the square is one, and behold, there is everything called an object or a title, and the title is in many ways, as man from earth and woman from man, and behold, the title is taken from its root, and there is another way for a random thing, such as a blessing and honor and Moses, and there is a title against others such as a king and also God, and there is a title in itself like a wise man and a mighty man and an old man, and the meaning of every name is an allusion to what is called, and the one who calls is the bearer of every name in the mouth or in the mind, and the one called will not change due to the change of names, therefore those who say that in the name they will do great deeds do not know the name, and God forbid from those who say

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Verses that are and an angel went forth, 'For the name of the Lord was engraved on the staff, and in it the sea was divided, and the vision was of God, and he came, and stood, only our God alone divided the sea, and I will reveal to you the secret of the verses one, and the Know that all the creatures of the four roots will not stand for a single moment on the form of movements of the bearing change against the solid, and the one who is without form is the one who stands alone, also The one years establish them because they do not have a status of their own, and here there is one, also one in the years, and when you count the years you will find them seven, therefore it is the oath, and if you count the honorable and terrible Name you will find us seventy-two, and because of these three verses, each one, therefore they said Hey The ancients called the name of the Lord, and it is also said in the Book of the Secrets: "Whoever asks a question about a dream should read verse 6." Thirty years, also in the second, even if you take half of the name in the accent, it will be as much as the name in the number, and this is the name that Abraham knew, and so it is written, I am the Lord who brought you out of the light of the Chaldeans, and he says, the Lord, the God of heaven, and so it is written, Jacob, for so it is written, I am the Lord, the God of Abraham your father, and the God of Isaac, and so in this verse, the Lord, the God of your fathers, the God of Abraham, and the reason is that the name appeared to Abraham by name many times, also in El Shaddi, therefore this name was not known with clear knowledge until Moses came, and he announced it to the whole world, and so it is written, And I appeared to Abraham, to Isaac, and to Jacob in El Shaddi, and the name of the Lord, and the house of El Shaddi serves himself and after him, and so it is, and in the name of the Lord I was not known to them, therefore he said after him, Therefore say to the children of Israel, I am the Lord, and Pharaoh also knew that there is a God, only he did not know this is the name, therefore you will not find this name in the act of Genesis, nor will you find it in the book of Ecclesiastes, and this is the honorable name because it stands in one by itself, and because it is found in two, it will be established, therefore The Lord God said, and so is the Lord of hosts, and do not set your heart to seek that he is a sign in his army, for he has a secret, and so are those who say that he is there. Do you not see that the scripture says, "The Lord of gods, the God of hosts," and do not let the verse of the Lord God of hosts be difficult for you? Return us, for the scripture has taken a short path, and so is the Lord God, the God of hosts. And so is the prophecy that encouraged the prophet, and more than a hundred like them in the Bible. And the meaning of the words of the Lord to me is that in the threefold there is the power to receive and there is no need for two. Therefore, Jacob and Moses were able to show signs and wonders that were not created in all the earth like them by the power of the Lord. Therefore, Jethro said, "Now I know that the Lord is greater than all the gods." And this is the meaning, because who in a game can prepare for the Lord? For he will not say to the Creator, "There is none like you in your instruments." And behold, the power of the Lord shows signs and renews bodies in comparison with the one who receives. And he who understands this secret of the Lord knows prophecy and sees it, and even a man will struggle, even the wonder of the bush, and in my opinion it is the second, and I cannot interpret it. And here is no proper noun in the Bible except this alone, therefore we will not mention it everywhere except by the title Lord or God, and by its pronunciation everyone who understands the pronunciation of this verse knows about three hundred and twenty different pronunciations, and the one who is versed in the grammar of the language, because he knows the basis of the easy and the moving, he knows by the name of the Lord, and how it is in the accent, also to it the prophet Yoreh points correctly, and this is a secret, and the reason I will be as he interpreted it is that I will be, because everything that is does not exist except in the name of the Lord or in the name of the Lord, and also because His name alone is exalted.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

The God of the Hebrews, they are the three fathers
We were called, we were harmed, as we were called, and the reason is as Moses said, lest they harm us, and at the beginning of the book of Leviticus: This is the reason.
And the Lord said, "And they will hearken to your voice, for so Israel believed in him."

Verse 19

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Verse 20

My hand, my blow, because the blow is in the hand

Verse 21

And I will grant the people favor, when he sends you as it is written above: And you will
be saved, as God saved, all for the sake of salvation because of the evil that was done.

Chapter 4

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

And for the sake of their belief, he did so in the tabernacle.

Verse 6

Verse 7

Verse 8

If they do not believe, we know that God knew all the future, only the word against Moses, after God said: And they will
listen to your voice. Moses said: I am afraid that all will not listen to my voice: And if
they do not believe, let them taste it if you say that they will not believe, and so it will be if they do not believe.

Verse 9

Verse 10

By God, I have already interpreted by myself.
I am not a man of words, I cannot speak plainly, because it is fitting to speak plainly before a king, and so I was.
:Since I was
Even since your word, this is for us, for all this prophecy was not in one day.
:He is heavy in speech, in
history: and heavy in tongue, in the language of Egypt, because he has not spoken it for many years.

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Verse 11

Who puts a mouth on a person, he is the one who speaks, and as against him the mute, and as against the blind, he is also the one who opens the eyes of the deaf: for thus we find in the language of the Holy Scripture to open the eyes of the blind, and to open the ears of the deaf.

Verse 12

Verse 13

And the reason is, "Send by hand, send by hand, send by hand, send to them at all times." This is a sign that Aaron, before Moses, prophesied, the Lord sent to Israel. It is also written in the book of Ezekiel that prophets prophesied about Israel in Egypt, and from the Lord's response we know the reason: "Send by hand, send by hand."

Verse 14

And the Levite's reason: It is possible that there were many people in Israel called by this name, because he will speak a word, because he knows how to speak clearly, and also because his messenger went out to meet you, and do not think that he will envy you because you are only a messenger, and he saw you and was glad in his heart.

Verse 15

Verse 16

And he said unto the people, From this verse we learn that Moses did not speak unto the people of Israel only through Aaron: And it is possible that when he died, Eleazar his son was in his place.

Verse 17

And this staff, it is he who turned into a serpent. And if God has planted a heart of wisdom in your heart, you will know the way of the bush. And the hand and the water, also the staff:

Verse 18

:Yatra, is Yitro, Solomon is Shalmon

Verse 19

In Midian, after many days or months the angel appeared in the desert.
Because all the people died, this is an interpretation of "And the king of Egypt died." The reason is that when the king of Egypt died, from whom Moses fled, his servants who knew Moses also died, because it is written that they died. And the children of Israel already sighed and cried out to God, then Moses sent, and he was a shepherd.

Verse 20

And Moses took, and do not be surprised that the prophet does not know the secrets, and behold, David had in his heart to build a house for the Lord, and Nathan the prophet said to him, "Do it, and the Lord is with you." Later, it was told to the prophet by way of prophecy that David would not build the house. Moses also took his wife and sons to bring them to Egypt. This was also not sound advice, for the Israelites would say, "How is he coming to bring us out?" And behold, he came with his household to live there.
And he set them on the donkey, Eliezer with his mother, and he was eight days old, and do not be surprised at the word "and he set them on the donkey, for thus you will give my wife and my children, with whom I have served you, to my wife, and likewise in the pillar of cloud to Moses and Aaron, because the interpretation is that they kept his testimonies, that Moses and Aaron kept in their hearts the commandments and the laws that the Lord gave them and they would tell them to Israel, this is also a reason to say everywhere.
:Let him find another and speak.

Verse 21

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Verse 22

And the taste of my firstborn son, this is the first nation that will serve me, because with Assyria and Egypt, Israel will be. The third is in the way of the plain text, and in the way of the translation, it is as it should be.

Verse 23

And behold, the Lord revealed to Moses the plague by which Israel came out of Egypt, when it came upon Egypt, and it was the end of the plagues. And you shall taste your son, your firstborn, the firstborn of Pharaoh who sits on his throne.

Verse 24

And it happened on the way to the inn that they met him. Some say that it was about Eliezer, and the scripture did not mention it because: "It was not yet called." And so it happened at her birth, and he gave her a hand.
And this is what Moses did because he could not delay in going on the mission of the Lord. In those days Eliezer was born, and because of the danger of the journey he did not circumcise him, and it was fitting that he should leave him with his mother and go to Egypt alone. In my opinion, he should have met him before Moses, because if this had been the meeting with the son, Moses would have circumcised his son, but it will be seen that Moses was trembling, therefore he could not before him: and Zipporah circumcised him.

Verse 25

Tyre, a sharp thing like the swords of Tyre, even Tyre will return his sword, upside down, and this and this is true. And God forbid that Moses agreed with Zipporah according to the words of an individual that one son would be his and he would circumcise him and the other Zipporah would not be circumcised, and a prophet would not do so, and even though he was the prophet of prophets, God did send his angel to remind him of the commandments of circumcision, and he returned his wife and sons and did not lead them into Egypt, and so we found that Yehreoh brought them to him into the Sinai desert, and so the scripture says, and he dwelt in the land of Egypt alone: And he returned to tell what happened on the way, as when Haran went
And she touched his feet, some say Eliezer's feet, and the one closest to me is Moses' feet, and on the Egyptian Passover I will reveal to you a secret and the interpreter who said that when they met him about Eliezer, he would interpret that he was a bloody son-in-law to me because he was close to death, and women call a young man a son-in-law when he enters into the covenant, and when the disease has gone from him, then she said, "You are not a bloody son-in-law, but the blood of circumcision." And in my opinion, "A bloody son-in-law" means that she said to her son, "You are a bloody son-in-law, because by your hand my husband will die."

Verse 26

And Moses said to him, "You
are now a bridegroom of the blood of the circumcised, and not a bridegroom of blood."

Verse 27

Verse 28

Verse 29

Verse 30

And he made the signs, the rod and the hand, and took water from the river, and it became blood on the dry land, for at another time: Aaron cast down his rod, and it became a serpent, and he turned the waters of the river into blood.

Chapter 5

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Verse 1

And they celebrated for me, and they sacrificed for me, because according to the word of the Passover holiday, they forbade a holiday in the thickets. Some say that the day of the giving of the Torah is a hint, and this is a way of preaching.

Verse 2

And I have already informed you that Pharaoh did not deny that this is the name he did not hear, and the question is, "Who is the Lord?" And the answer that Moses gave when he asked, "Who is this?" is, "The God of the Hebrews is called upon us."

Verse 3

Lest we be smitten with evil, or with the sword, and we die in Egypt, both we and you.

Verse 4

:You will be disturbed, you will be disturbed, and even without a vision a people will be disturbed.

Verse 5

And the reason they are now many with the land is a response lest they harm us, as if to say: If your words were true, I am not afraid of a word or a sword, for they are all numerous.

Verse 6

Verse 7

:Lavan, sector of bricks
And they gathered straw, like a man who gathers straw.

Verse 8

Verse 9

And let them not be afraid, and let them not be afraid, as they are afraid of me, and some say that it is like a man being afraid of his maker,
As a reason they will trust:

Verse 10

Verse 11

Verse 12

And the people were scattered, a work that proceeds into two acts, and the disperser is Pharaoh.

Verse 13

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Verse 14

Verse 15

Verse 16

And you sinned, a future tense like and she sinned, and the weight and called you evil, because there is a people with a feminine tongue, the people who live in safety, and this is a moral path that they did not say to him and you sinned

Verse 17

Verse 18

Verse 19

And the officers of the children of Israel saw them, meaning their souls and themselves, and so he brought him to the door of the tent of meeting, and the shepherds knew them.

Verse 20

Verse 21

You have already informed me that because of the connection of all the emotions in one place, he will say to this what is to that, and so you see the voices, see the smell of my son, and the light and the taste: because it turned into a bad smell in the eyes of Pharaoh the king and his servants, which no man could smell.

Verse 22

Why are these evils against this people? Moses spoke about the language of Israel. They did say that, and there are many like him. And the Lord had already said to Moses, "And I know that the king of Egypt will not let you go, except by a mighty hand," which means once or twice until I perform wonders among them. Indeed, Moses was angry: that trouble came to Israel by his hand, and the Lord did not inform him.

Chapter 6

Verse 1

And now you will see what I will do to Pharaoh, for you have not saved your people, and then He said: The Lord answered, "Why did you send me?"

Verse 2

And the angel spake by the messenger of the Lord,
and said unto him, I am the Lord, and have sent thee to make known my glorious name: for I was not made known unto the fathers in a manner worthy of them.

Verse 3

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Verse 4

And I also raised you up, and sent you because I swore to give them the land of Canaan, and to give it to them as their seed,
For their seed will think so.

Verse 5

And I sent you again because they cried out to me:

Verse 6

Verse 7

Verse 8

And I will bring you into the land, they or their children, and some say on condition, and there is no need, because: Many of those who came out of Egypt who were less than twenty years old entered the land, even the children of those who died in the wilderness.

Verse 9

Verse 10

Verse 11

Verse 12

Some say that God said to Moses, "And I will be with your mouth, and the heaviness of his tongue shall be removed," and this is not meant, except in times of need, or when he instructs his mouth not to speak with harsh words on its tongue, and the evidence is that He said, "Then I will circumcise your lips, and your taste will be like a heaviness, and so will your ears be circumcised."

Verse 13

And the Lord spoke to Moses and Aaron, and he fasted. Some say that he commanded them not to be angry with Israel, because their spirit was short.

Verse 14

These are the heads of their fathers' houses, before Moses and Aaron, beginning with Reuben and Simeon, and when he came to Levi.
:Remember the heads

Verse 15

Verse 16

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Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

He is Aaron and Moses, Aaron was put first because of his age, and after mentioning that he spoke to Pharaoh, Moses was put first because of the greatness of his virtue, because Aaron is like a prophet to Moses, and the Lord said, "If there is a prophet among you, it is not so." :Abedi Moshe

Verse 27

Verse 28

Verse 29

Verse 30

And Moses said, "Behold, I am of uncircumcised lips." There is a verse because the Lord said to him at first, "Come, let a word come to you." And when he answered, "How will Pharaoh listen to me, since I am of uncircumcised lips?" The Lord did not answer until he spoke to him a second time and he answered as the first time. Then the Lord answered, "See, I have given you to Pharaoh as God." And the truth is that the entire passage

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It stuck, and so it was, on the day that the Lord spoke to Moses in the land of Egypt, and he spoke to him, saying, "I am the Lord." Then Moses answered, "I am the Lord."

Chapter 7

Verse 1

God to Pharaoh, in the form of an angel, and the prophet will be Aaron.

Verse 2

Verse 3

And I will harden Pharaoh's heart. Many were puzzled and said, "Why did the Lord harden his heart? What was his transgression? What was his sin?" And the wise answered that it meant that his heart would be strengthened to endure the hardships. And my mind will understand: "In the verse, may their hearts be like this."

Verse 4

And the wise man said, "For the name of the Lord of hosts is called for Israel, and I will bring forth my armies, and it is right in my eyes that they are the armies of heaven."

Verse 5

Verse 6

And Moses and Aaron tasted and did, according to all the works which they had done.

Verse 7

Verse 8

Verse 9

And the Lord knew that the first time Pharaoh would not ask for a sign because he would deny the Lord, and the second time he would ask, "Take your staff." How many wise men went astray who said that there were three staffs, and they denied that there was only one staff and it was called the staff of God because of the signs that the Lord showed in it, and not because the name was engraved on it. Do you not see that even though Moses stretched out his hand toward the sky in locusts, the locusts did not come until the Lord caused an east wind to blow day and night, and likewise when he stretched out his hand over the sea with the staff, the Lord caused the sea to blow with a strong east wind, and behold, the plague of the ravens and the scurvy and the plague of the firstborn, there is no mention of the lower ones, and not of the manna that there were ten miracles? The staff of Moses will also be called the staff of Moses because signs were performed by him, and they are upper and lower ones, and the upper ones Moses stretched out his staff toward the sky and the Lord gave voices and hail, and even though there is nothing but a stretching out of the hand in a plague of darkness, it is possible that it could be like the first ones, and the lower ones like the plague of the Write the text. locusts and the splitting of the sea and the returning of the waters and the plague of the firstborn. In Tyre and called Aaron's rod because of the signs that were performed by him at the command of God to Moses and Moses to Aaron, do you not see the scripture saying, "And your rod with which you struck the river, and Aaron was the one who struck it, and Aaron's signs are all under the sun, and they are the crocodile and the plague of the river and the frogs and the scum." It is also possible that the inclination of the hand shows those who see that the one who is inclined his hand is the one who performs the sign, and the beginning of the signs of the rod itself, which turned into a serpent on Mount Sinai, and the end of its signs :that brought forth a flower

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Verse 10

Verse 11

And here is the scripture that distinguishes between the act of Moses and the act of the magicians, saying that they did nothing but in the way of heat, and tasted like the heat of a sword, a thing that would be seen for a moment and would not last, and the scripture says, And they did according to the counsel of the Egyptian magicians, as if the people were pursuing them. And the men of understanding thought in their hearts to know this was a wonder that the Lord had removed the dryness of the rod, and they spoke of the swallower things that they had seen, and they did not know that their wisdom would be swallowed because the Holy One of Israel had swallowed them. Only we will believe that it was so and will not search how it was, for behold, in the course of many things the wise men of the world did not know, such as the stone that strikes the iron, also that which escapes from vinegar, and that which makes a sound, and that which gathers straw, and that which makes a noise, with wonders like that, as I explained in the book of Job.

And even though :

Verse 12

Verse 13

Verse 14

Verse 15

Here comes the water, it is possible that this was close to the time of the rising of the river, the well-known elevations, and the king: comes out to see it, and God commanded to do this miracle in the sight of Pharaoh when he went out from there.

Verse 16

Verse 17

And the reason for this is that you shall know, behold, I will strike with the staff that is in my hand.

Verse 18

And fish, the name of everything that moves in the water:

:There is a dress of gas, no, and it is not far.

Verse 19

And the Lord said to Aaron, "Take your rod and stretch out your hand. Strike the river with your rod. He will stretch out his hand against all the winds to turn the waters of every river in the land of Egypt, and the Lord said to Aaron, "Because there are many places

Verse 20

Verse 21

Verse 22

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And the lakes, places where rainwater collects by itself, and a pool of water is clean, the work of man.
And in trees, there is furniture made of wood and stone, and they are in gardens and palaces, and there is always water there, and the taste of their water is like a water that comes to it, in secret words. And some ask, did not all the water turn into blood, and where did the archers find water and turn it, and the answer is true: all the water that is visible above the earth turned into blood, and even those who drank from the water that they dug, and they also turned into blood.

Verse 23

Verse 24

Verse 25

And he tasted and was satisfied, because the plague lasted seven days.
And the scripture says, "After the Lord struck the river, and this is the truth, and he tasted of the rod in the rod that was in my hand, for: By his hand the sign was done, and the Lord did it for him, until those who saw him believed in him that he was the messenger of the Lord."

Verse 26

He came to Pharaoh, to his palace, and did not mention Aaron, because it was known that Moses would not speak to Pharaoh if Aaron did not come with him.

Verse 27

And the taste is offensive, like a destroyer, and so it is written, "And the frog will destroy them."

Verse 28

And the river overflows, an action that comes out, and so the waters
overflow: and into, a foreign word in grammar, and so satisfy your anger, and close your poverty. Vanity of vanities.
And from what remains of you, the place of kneading

Verse 29

And taste and cry and your people and all your servants will go up, only and not among the children of Israel, and the correct thing in my opinion is that it means that they will go up everywhere and between his clothes and on his head, and some say that the interpretation of a frog is a fish found in the explanation alone, and it goes out, and the closest one is the species found around the rivers: and it is known, and the witness that it will go up from every river and lake, because so it is written.

Chapter 8

Verse 1

Verse 2

And the frog's croak, the name of the species, and it is feminine, and their association in the Hebrew is like concubines.

Verse 3

Likewise, the archers only made their marks and raised the frogs, a consequence of the additional heavy building, and in the basic S.
you will find it

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Verse 4

Petition: A prayer to please God in words.

Verse 5

"Glory to me, I will make you glorious in the world, whose punishment will be at your pleasure,
and I will plead for you and your servants, for you and for your servants, as you told me, my brother, and later: the matter is for tomorrow,
for he thought that the time for the punishment to be removed had already come, and Moses knew."

Verse 6

Verse 7

And they said, "This word came from the evil one, the custom was reversed, and so they put me in the pit." And here he said here from you: "As you wept
and with your people."

Verse 8

And Moses cried unto the Lord, saying, The morrow

Verse 9

Verse 10

Donkeys: Donkeys, like a donkey, donkeys

Verse 11

The Spirit, its interpretations:
And he weighed his heart, the verb is there as if he said, "And he weighed his heart."

Verse 12

Verse 13

And it was Kenam, the name of the genus and the "M" added, or it is under the "A" and is not a root, and yet Kenam

Verse 14

To bring out the righteous, to bring them forth from the earth.
And they could not, a worker passed from the easy building, and the great sign is that here is the dust in one place and there are the
bases throughout the kingdom of Egypt, and this is not the work of a staff, but the work of the one who makes the earth by my power, and
why did he say a second time and there was a base, this is his reason, and when the base was in man and in beast, the scribes said it is the
finger of God, this is the plague of the God of the earth and it did not come by Moses, because here is the plague also in beasts, and I
have already informed you that Pharaoh and his servants believed in God, but they denied the name, therefore: Strengthen Pharaoh's heart

Verse 15

Verse 16

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Verse 17

From a messenger, from the additional heavy building, and in the Book of Psalms, he will send them a raven and eat them, and it is a kind of animal: thin. It is also possible that there are many species, therefore it was called by the
name of raven: and taste and also the earth, wherever they are except for houses, even in the desert

Verse 18

And I have distinguished, some say that it lacks an aleph, and it is true that it is one of the owners of the ha and its taste is to distinguish

Verse 19

And I have put redemption, this too will be a sign within a sign, for the Arab will know who is from my people and from your people, and this: It is said of those who were in Egypt and not in the land of Goshen.

Verse 20

Verse 21

Verse 22

:She was sacrificed, tasted like the sacrifice, and yes, she was like that.

Verse 23

Verse 24

Verse 25

The mound, the name of the verb from the heavy construction, the stressed one, and if it is light, and its taste is mocking

Verse 26

Verse 27

Verse 28

And Pharaoh was honored, and his heart was hardened.

Chapter 9

Verse 1

:Come to Pharaoh, to the palace

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Verse 2

For if you refuse, the name of the Lord will be praised, and if he comes out, how much will he be praised, and I will praise the dead.

Verse 3

:thing, general name

Verse 4

Verse 5

Verse 6

And all the cattle of Egypt died, the majority, as well as all the land that came out of Egypt, and the evidence in the parsha of the hail, and so it is said in the parsha of the hail upon all the grass of the field, and the evidence in the plague of locusts.

Verse 7

Even though he sent, and behold, none of the cattle of Israel died, but one was strong in his heart.

Verse 8

The soot of the furnace, which rises to the top and is the vapor that will connect and is black

Verse 9

The soot will also return as dust, which is dust, over all the kingdom of Egypt. The dust will also become boils: smallpox will break out.

:Aba'ot, the Alef is added and the Pa'a and the Ain are doubled, and how much water did fire demand? Also, the word for boil attracts itself and others with it, and so it is for boils that blooms, boils: and the second verse for ever, it also became this

Verse 10

Verse 11

Verse 12

And the Lord strengthened him, the Lord strengthened his heart this time.

Verse 13

:Rise early in the morning and stand on the road, perhaps on the appointed day he will leave Egypt or for some other purpose.

Verse 14

And the taste of all my plagues, that thou and all thy servants may fear: for hitherto ye have not feared.

Verse 15

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:And yet, as I will, so will I be able to eat.

Verse 16

And for the sake of the book of my name, it is not returned to Pharaoh, only the word of the book of the name of the verb, as these are the Gods who strike Egypt, for Pharaoh was drowned in the sea by the way of the simple, and in his place I will give you faithful witnesses.

Verse 17

A wanderer, some say, "He will strengthen himself and spread out paths to the house of the Lord like a pillar," and there is another that says, "He will cut out a path and the taste is exalted," and the closest to me is that he cuts out a basket and you are exalted, "He will cut out a basket and you will be exalted," and

Verse 18

From the day it was established, I interpreted it:

Verse 19

The bold one will gather, and so will those who sit on the backs of the bold ones.

Verse 20

Fear the word of the Lord, in the case of Job, and in my opinion, before these days.

Verse 21

And he who did not pay attention left his cattle, and the taste of the wine was weak in the tongue of Ishmael, and many: he tasted it, and so the charmers said to Pharaoh.

Verse 22

Verse 23

And fire went forth, from the light building of the tongue of walking, and this became its origin.

Verse 24

And a fire ignites, something that does not seem so in the story, turned into a turned into a turned into

Verse 25

And all the grass of the field, he destroyed. And when Pharaoh saw the signs within the signs, he stood, he and his servants, and this :Taste of plagues

Verse 26

Verse 27

Verse 28

Verse 29

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When I left the city, he did not pray in the city for its gods, as it is written, and for all the gods of Egypt, and the taste of petitioning the Lord, and then the voices of the gods, the known, therefore Moses said before the Lord God,
And you already informed me:

Verse 30

And the meaning is, "And you and your servants know that in the opinion of the Gaon, because "YWW and the barley" is added as if he said before you fear the Lord, the barley has already been smitten, and because he said to him, "I will withdraw my hand" and the voices have ceased, only the barley and the barley cannot be interceded for because they have already been smitten. And Rabbi Yehuda, the Sephardic commentator, said that "before" is like "not," and so "before you know." And the correct interpretation in my opinion is that "And you and your servants know that at the beginning you will fear the Lord," and the meaning is "before" because before I withdraw my hand, you will fear him, and the meaning is that after the voices have ceased, you and your servants will not fear him, and so it is written, "And he will honor his heart, he and his servants."

Verse 31

And the flax and the barley were threshed, the scripture records what happened.
Spring: We will explain further.
Stem, a square word, and there is an o' that is reversed, and the meaning is on the back, and they are two words, and the meaning is: in my opinion as it is, and it is one word, and it is also one in the entire Bible.

Verse 32

They were not seen, as if they had not seen his bones, from the building that was not called his work, and in showing this, the noun: "no sign" because the one who is buried in the hand of a blow is the noun according to the judgment
of his friends: darkness, which is still in darkness.

Chapter 10

Verse 1

Come to him this time because until now I have burdened his heart.
And I was in the absence of the active construction, or be like I am, and in my opinion it is not for: that we found a use for which there is also a use.

Verse 2

And so that you may know, he will speak to Moses and not to Pharaoh, and the reason is that he and all Israel are with him.
I have abused, through the mouth of a human being, for the wounds and they are the honest and the boiling
And my signs are the ones that remain.

Verse 3

To answer, from building we act to be answered before God, became a prodigal

Verse 4

Verse 5

And he shall cover the eyes of the earth, by way of a parable, or the eyes of the inhabitant of the earth, so that he shall not be able to see.

Verse 6

And behold, Pharaoh was silent, and Moses turned and Aaron also went out with him, and because he was barren, the scripture did not mention Aaron, and so Abraham sat down with his young men, and the witness sat down with Moses and Aaron.

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Verse 7

"This is our word: 'Do not send the people away,' or 'This is the word for Moses: 'Before you know,
before you want it to be clear to you that Egypt is destroyed, and then you will send them away.'"

Verse 8

Verse 9

For the feast of the Lord is ours, we have a sacrifice, and we must all go.

Verse 10

See that evil is before your face, meaning that evil is near you and before your face.

Verse 11

No, just go now, men, they are males, if that is what you seek, the service of God. And it is right in my eyes that you seek that over the evil mentioned above, and so it is, for the evil that I will do to you is near before your face, because that is what you seek.

And he was driven out, and behold, Moses and Aaron were driven out.

Verse 12

Stretch out your hand over the land of Egypt with locusts, regarding the locusts, and if as it means, it has a secret

Verse 13

And the east wind carried away the locusts from their place, and they rested throughout all the borders of the kingdom of Egypt.

Verse 14

And after him there shall be none like it, it is written according to the prophecy:

Verse 15

Verse 16

And Pharaoh hastened to call by his messengers Moses and Aaron, and said, I have sinned against the Lord, in that I have sent you away.
You are welcome.

Verse 17

And now bear my sin, some say that he said to him, and to his prophets he said, "Pray," or he said to Moses, who was the one who bore the sin, bear it, and he said, "Pray," for both of them, through a moral law with Aaron, because Moses is the one who pleads: "Alone," and so it is written after him, "And he pleaded with the Lord."

Verse 18

Verse 19

The wind of the sea, it tasted and turned, that it turned to the east wind, and behold, they were driven into the Red Sea, and behold,
the Red Sea is east of Egypt: and not as the Gaon said.

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Verse 20

Verse 21

And it became dark, and Moses did not inform Pharaoh, and Moses was angry because they had been expelled at first, and after they called upon him to remove the locusts, he did not send the children of Israel. And darkness came upon the land of Egypt, and darkness came upon the land of Egypt, and darkness came upon the land of Israel Egypt, and darkness came upon the land of Israel, and darkness came upon the land of Egypt, and darkness came upon the land of Egypt, and darkness came upon the land of Israel, and darkness came upon the land of Egypt, and darkness came upon the land of Egypt, and darkness came upon the land of Israel, and darkness came upon the land of Egypt

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And the Lord said unto Moses, And the Lord said unto Moses, I have already shown thee many such.
When he sent, he sent a bride, from the word bride and was cut off, as the reason is that they said, "We are all dead," and so was his servant Joshua the son of Nun, a young man, and many others like him. And there is a saying, "When he sent a bride, he will send her away and be expelled," because it is written that :They were expelled from Egypt

Verse 2

Speak, please, as now, and so woe to us.
: silver and gold vessels, and even though dresses

Verse 3

Verse 4

And Moses said, Thus saith the Lord, This is the matter that is certain, I will not see thy face again any more. And the verses that the Lord had already informed Moses that one plague remained, and that they had already informed him at the beginning, Behold, I will kill thy son, thy firstborn, were also entered between them. And the Lord said, When I will do wonders in Egypt, and when Israel was about to go out, and asked, and had not the Lord given them grace, they would not have given them anything. And know that it was a great thing, and Israel were utterly righteous, that the secret was not revealed. And it is that Pharaoh thought of the words of Moses, a journey of three days, that they should go and return to Egypt, and God forbid that the prophet should speak falsely, for he did not say, We shall never return, and the wisdom of the Lord is exalted above our knowledge. And it seems to me that this was the matter for the sake of the people, the one that they should give them vessels of silver and gold, and they knew that they would not return, Shani Dov they would not give them. And the second thing that Pharaoh should have done and they did, because they would go with his permission and it was not in his heart to return, he did not pursue them, and the witness told the king of Egypt that the people had fled: I am going out, by a messenger.

Verse 5

Which is after the scents, which he grinds, and some say that it is like under the scents, which they put according to The pit:

Verse 6

: which is like, which is like, on a slave like, or like on the voice
:No add-on, on the shout

Verse 7

A dog will not graze, the meaning depends on the place, and some say that it is a cut, a graze, and the meaning is the letter: similar to Leviticus, which grazes with its tongue.

Verse 8

Verse 9

And the Lord said unto Moses, Pharaoh shall not hearken unto you: and the Lord had already said unto Moses at the beginning, Pharaoh shall not hearken unto you: and Moses and Aaron did so, and the Lord hardened Pharaoh's heart, until they did all the wonders which the Lord had commanded.

Chapter 12

Verse 1

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Verse 2

This new month is the beginning of new months for you. I already mentioned at the beginning of the Torah commentary that the new month was also the year of the court of law, and now in exile we rely on the act of the court of law, and it is the past, and in the parshas of Mount Horeb Chinese: I will extend it a little.

Verse 3

In the tenth month, a day is chosen and it is for the Trinity, and likewise in the seventh month because half of it is like this.

Verse 4

A lamb for the household of the elders, if they are few, and a lamb for the household, if they are many, and in the case of Achan he shall bring it near to the households: and if the members of the household were few and could not eat a lamb without blemish

In quota, a portion, and also the quota to the Lord, and both are works of multiplication

Verse 5

"Without any blemish in it, this one will also be called from the goats, because it is written that the lamb is a lamb and the goat is a lamb."

Verse 6

For the watch, that each of us should watch in our homes
and know that between the evenings is on two paths, one from the time the sky darkens until the time the secret light appears in the clouds, and this time is an hour and a third of an hour. This time will also be called evening, because it is written on Passover there that you shall sacrifice the Passover in the evening as the sun sets. It is also written and when Aaron raises the lamps between the evenings, and it is written in another way that Aaron and his sons shall set it up from evening until morning. Likewise, it is written that you shall make a perpetual burnt offering between the evenings, and it is written that burnt offerings to the Lord are burnt in the morning and in the evening. And it is written that between the evenings you shall eat meat. It is also written there that the Lord gives you meat to eat in the evening, and the second way is to be interpreted between the evenings on Passover from the time the sun sets until the beginning of the evening. And the copyists of the Torah said that The sea on Passover is the second way, and it is the truth and there is no doubt about it. And those who say that the law of Moses was that between the evening there is a third evening are mistaken because they found it until the third evening, and it is not so, only that he will hide in the field this evening, also tomorrow evening until the third evening, and the one who said, "Behold, tomorrow is a new moon, and behold, one evening before tomorrow," and Saul did not say anything, and on the day after the new moon Jonathan went out.

Verse 7

On the two mezuzahs of the entrance to the house:
And on the lintel, like a window, it is like transparent windows, through which light will enter, and it is a sign for the houses where you are, because they were commanded not to go out of it until morning. Some say that this sign is the blood that will slaughter the abomination of Egypt in public. Some say that it is a sign for the angel who passes by, who is called the destroyer, as the path and the signs are, and the point is that the matter of the system will not be changed except by the payment of a ransom, and this is a great secret, therefore Moses said lest they harm us with a word or with a sword.

Verse 8

On bitters, it would seem that the meaning is that they should eat it according to the custom of the Egyptians who always have bitters on their table, and after the ancients copied for us the word bitters, we relied on them as we did in all the commandments.

Verse 9

Please do not eat from it, some say that it is broken from the gazing of her father, and the Aramaic translator said alive, and he is the true one, and the word like is missing, as if he said do not eat from it as now, because please speak throughout the entire Bible as now in my opinion, and these are the language of request, what is the point of speaking in the ears of the people, please listen, son of Ahitub, woe to us, here I am, and there are many like that, and the word of a god that withdraws itself and another with it, as the Lord God in your anger rebuke me, and not ripe, and it is the name of the adjective, and another interpreted this as being cooked in water: on his knees, with, and so on and the men came to the women

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Verse 10

Verse 11

Your loins are girded, because they are ready to go out. It is Passover.
There are names in the mitzvot, when the one who comes to Hashem is called Asheem, and this time is called Passover because the Lord passed over the houses of Israel, and the word Passover is understood by many as mercy, and so is Passover and the covenant, and because the destroyer passed over the house of the Egyptian and did not pass over the house of the Israelite, it is called Passover, and it is Passover.

Verse 12

And among all the gods of Egypt, some say that the Egyptians were angry with their gods by striking their firstborn and destroying their tombstones. And after God said this, we knew that it was so, and if it did not explain, and there are many like it.

Verse 13

And the blood shall be for you a sign, as a token, that by it you shall be saved.

Verse 14

And this day, after he said that this night was the fifteenth day, he said that this day that I told you, and despite what he said before that day, so is the way of the Scripture, and he did not command to keep the Feast of Unleavened Bread now in Egypt, nor in the desert because they had no bread, only to keep the Feast of Passover alone as they did in Egypt, therefore he said that this day will be a memorial for your generations, because on the fifteenth day of Nisan they went on the way and it is a holy day of celebration, therefore the Scripture said unleavened bread because it was not leavened bread, and those who delayed ate leavened bread, and eating unleavened bread on this day is a remembrance that our ancestors did so, and whoever eats leavened bread as if he were denying the departure of our ancestors from Egypt, therefore there is a decree by the hands of Heaven against him like one who does work on the Sabbath, the Sabbath of the Lord on the seventh day, and let him not make it difficult for you about unleavened bread Such a denier and bitter bread, because the commandment of eating the Passover with unleavened bread and bitter bread until midnight, and until the word of Egypt, and because our ancestors transgressed that the slaughter of the Passover from the time the sun sets until the evening, behold, leavened bread is forbidden From half: the fourteenth day, and they said only part of the way is a reference

Verse 15

On the first day, stick to all leavened food, even if it is far away, and start the first day as he explained: on the fourteenth day of the month in the evening until the seventh day until the end of the day.

Verse 16

Verse 17

I brought out your armies, past under future, and so I had peace, and another way because everything is decreed that is unconditional is through prophets to speak of a future thing in the past tense, or this is the previous section:

Verse 18

Verse 19

And in the verse Seven Days You Shall Eat Unleavened Bread, it says that there is a prohibition on eating anything leavened, and in the verse Seven Days. Well Days when the light said yes about leavened food, and we don't need to be specific about the word leavened because we will We believe in the words of our ancestors, the late, and he added here that a foreigner and a citizen of the land, and both are Israelites, so that the foreigner may not say, "I could not perform the commandments," and in my opinion, a foreigner is a resident of Judah, whereas we were

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We chase after what seems to us to be according to our understanding of Scripture and do not rely on copying. Here it is written: "You shall not eat any leavened bread in all your settlements; you shall eat unleavened bread." It did not mention seven days. If so, we shall never eat leavened bread. This is the reason for the verse to add: "In all your settlements, which is a commandment everywhere else." : Bar meter

Verse 20

Verse 21

And Moses called all the elders of Israel, and told them all that the Lord had commanded, beginning on the tenth day of this month: And the elders said thus to all Israel.

Verse 22

Verse 23

Verse 24

And you kept this thing, these were the commandments according to which it seems to us that this scripture commands that God always commanded to take a moss agga, only our ancestors copied it because and you kept this thing on the commandments and slaughtered the Passover, and the she-goat and slaughtered it open because it is the language of the commandments, and slaughtered it tightly according to the law, because the open she-goat was worthy of being broken in the haraam as it was pulled, if not for the law of the throat letter to expand: what is before it as they chose for you

Verse 25

Verse 26

Verse 27

And the people bowed down, either to him or to his messengers.

Verse 28

Verse 29

Verse 30

For there is no house, the scripture will speak for the majority.

Verse 31

Verse 32

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And you have blessed me also, that you may pray for me at the time of your sacrifice.

Verse 33

And the reason why they said we are all dead is because they would harm us with something, and now we will be clear to them.

Verse 34

Verse 35

Verse 36

And they say, it is a result of two actions, which were the Egyptians from the Peace of Israel to ask of them,
And I have already explained the reason:

Verse 37

Sukkoth: To Sukkoth
The men are the males, except for
Mataf, who were less than twenty years old.

Verse 38

A great multitude, from Egypt, who mixed with them from Gaza and mixed with the nations, and they are the rabble

Verse 39

For it is not leaven, a past tense verb, like Isaac's old age.

Verse 40

And the settlement of the children of Israel, the elders who lived in Egypt and other lands interpreted, and there is a saying that the land of Canaan in those days was under the hand of the king of Egypt, and they need evidence. And the Gaon said that it means until the end of thirty-four hundred years, and this is the calculation from the day Abraham left the Chaldeans, and we will know for sure that Israel did not stay in Egypt from the day Jacob went down until their departure, this is the number, and this is the sign for us, because here Kohath was among those who went down to Egypt, and if we thought that he was the son of Hadash and that his brother Merari was the son of another mother, and it is said that Kohath begat Amram at the time of his death, so also Amram with Moses, and here Kohath lived for one hundred and thirty-three years, and Amram was one hundred and thirty-seven years old, and Moses was eighty years old, and here eighty were missing, and when we looked in the Bible, we find many such. And behold, the prophet said, and in sixty-five years Ephraim will be cut off, and this was in the reign of Ahaz. And if we say that at the beginning of his reign this prophecy was made, behold, the whole reign of Ahaz was sixteen, and in the sixth year of Hezekiah Samaria was exiled, and the beginning of the reckoning was from the day of the earthquake, and in the Book of Kings and Chronicles there are many such things, and I do not wish to prolong it because I would bring evidence from Scripture, because what our sages have copied for us, that the exile in Egypt was two hundred and ten years, is so, and their copying is sufficient for us, because it is the complete evidence and an addition of thirty years to the end of Abraham from the day he left his land, and so is the verse that the Lord said to Abraham our father, four hundred years until the end of four hundred from this day, and this is the interpretation of the Gaon: He is right, he also said, we have no need to say that Abraham and Isaac were called the

Verse 41

Verse 42

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It is a night of observances for the Lord, and because the Lord has kept them, the Israelites are obligated to observe this night, and the reason is to eat the Passover according to His law, and to eat unleavened bread and bitters on this night. Some interpret it as meaning: the keepers of the walls, and they have evidence from what is written in the Haggadah, which says

Verse 43

Verse 44

Verse 45

Verse 46

It shall be eaten in one house, so that all may join together in eating Pesach in one place.

Verse 47

And the whole congregation of Israel, all of whom are obligated to do it,

Verse 48

Verse 49

And there may be an interpretation of a foreigner and a citizen of the land regarding a foreigner who entered into a covenant, and that is the correct one. In my eyes.

Verse 50

Verse 51

And it came to pass, that on this very day he adhered to the one who came after him, and he

Chapter 13

Verse 1

Verse 2

Sanctify to Me all the firstborn, for so it is written, "All the firstborn are Mine," etc. On the day I struck all the firstborn in the land of Egypt, I sanctified them to Me. And after the decree went out on all the firstborn in Egypt, both man and beast, and the firstborn of Israel did not die, they were obligated to redeem their souls to give their atonement in honor of the Lord who redeemed them.

Verse 3

Verse 4

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And the meaning of the spring month is that it should be done in the days of spring, as he said about the Feast of the Gathering, the harvest festival, and if the first one was done in the days of Abib, the barley harvest, then the second one will be in the days of the beginning of the wheat harvest, then it will come: the Feast of Tabernacles in the harvest, and all of this is a matter of acceptance, as I mentioned at the beginning.

Verse 5

And it shall come to pass, when the Lord shall bring you, as it is written, that this day shall be a memorial unto you, that behold, the feast of the Passover shall come into the land, and the reason is that the people of the wilderness were not commanded to keep the feasts.

Verse 6

Verse 7

Verse 8

For this reason, Rabbi Yonah the commentator said, "It is the opposite, and it was appropriate for it to be, 'For God did for me,' and in my opinion, we do not need to reverse it, and so it means, 'And you performed this work,' which is the work of Passover, and you will say to your son, 'For this work I performed, He performed for me the sign that He performed until the day of the Passover.'" :I came out of Egypt

Verse 9

And it shall be for you as a sign on your hand and as a memorial between your eyes. There are two possible interpretations. One is by tying them on your wrists, writing them on the tablet of your heart. And it shall be a sign like a sign. And what is it that it shall be for a sign and a memorial? It is that it shall be strong, that you may keep it in your heart and in your son. And so is the second scripture. And it shall be for you as a sign on your hand and as a frontlet between your eyes. And it is that with a strong hand the Lord brought us out of Egypt, and the word frontlet is foreign in the Bible. And some say that it is because of the taff to the south. And the second interpretation is that it means to make a taff of the hand and of the head. And because our sages, may God be pleased with them, have copied it this way, the first interpretation is invalid, because there are no faithful witnesses to it, as there are for the second interpretation.

Verse 10

And if you kept this commandment for a certain period, it would be right for him to be faithful to the Passover service, and it is right for him to be close to him, and we will rely on the acceptance.

Verse 11

And here he said in the beginning, "Consecrate to me all the firstborn," and the reason for them being holy to offer burnt offerings, and they were the priests who approached the Lord, and seventy of the elders of Israel from the firstborn, and the young men of the children of Israel from the chosen firstborn, even their animals were separated and cut off, and they were the firstborn of the animals. In the other parasha, the Lord commanded, "When you come into the land, you shall pass away from you every firstborn, and the reason for you shall pass away from you to the servant of the Lord:"

Verse 12

And the meaning of the opening of the womb is, and the meaning of the beginning of the opening of the womb and its coming out, and it is because the opening of the womb is not a departure, and we found that the departure of your thousands is like a room in a room, and in the room of your bed, and the meaning of the departure is like a flock, and here he explained that every opening of the womb is for the Lord, and if the opening of the womb is in a flock of sheep and cattle, it is for the Lord, and if the opening of the womb is in an unclean animal like a donkey, you will redeem it with a lamb, even the firstborn of a man will be redeemed. And here we need to know: how much is the son's pedium, and we cannot know it from the Scriptures but from the words of Kabbalah

Verse 13

And his head, some say, write on his head, "Holy," and this is far from the truth, only as the scribes of the religion interpreted it: "He shall behead him," and so they beheaded the calf there, and near them he will behead their altars."

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Verse 14

Verse 15

: All the male uterus, of the species suitable for sacrifice to the Lord

Verse 16

Verse 17

And when Pharaoh sent, although the Scripture speaks of the way of a man lest he should comfort the people, the Lord knew that he would comfort them, and he understood that it was near, knowing that between the land of Egypt on the straight road and the land of Canaan there were ten days, and behold, they had not seen war and were slaves under the hand of others, and behold, when Pharaoh went out after them, none of them raised a hand. Amalek also came out against Israel in the morning, and he followed him, and the Lord said: We would have been weakened before him, had it not been for Moses, his chosen one.

Verse 18

And Taam and Yassab led you on the winding path, and it is the farthest, and the path of the desert draws itself and its people, like the book that gives, the warm wine, and so is the path of the desert that leads to the Red Sea, and the end of a place, and some say that it is called so because there is an end around it, like Taam and Tasham at the end, and others said that it is a part of the word, the end of a word, because it is the end of the world, and it is the ocean, and this is a great error, because it is the eastern sea opposite Egypt, and the Sea of Spain is larger than it.
And armed, belts of five-pointed star, from the sky, and they struck him there on the five-pointed star, and there is an O because the five-pointed star is the taste. And so you pioneers will pass, belts of five-pointed stars, and you will pass armed as the faithful witness. And the requirement that one of five hundred ascended is a single matter, and it is a matter of dispute and is not accepted at all. And it is enough for us to be with the sages of Ishmael, who say how is it possible that from fifty-five males who would give birth in two hundred and ten years, six hundred thousand males of twenty years, and here they were multiplied by the number of children and women, because Jacob and his sons did not consider that they did not give birth in Egypt anymore, because we did not find that it was only to those who went down from Egypt that they did not count the daughters, and our answer is that Jacob alone gave birth in forty years to sixty-nine sons and sons of sons, and for this the number would be multiplied by the number written, then they answered us again, because Jacob and his sons did not give birth Year and six to females but two, and this was a miracle, and do not count like that for those who went down to Egypt, and furthermore that Jacob had four wives, and whoever gave us thirteen males will explain that there were indeed each of his sons, we also answered him.

Between sons and sons' sons in forty-six years, and behold, there will be more than seven hundred, and at the end of ninety-two there will be nine thousand and three hundred, and at the end of the 142nd there will be more than a thousand thousand and three hundred thousand, and we have not yet reached two hundred and ten years, and they will also give us ten in forty-six years and they will be satisfied, and furthermore, because the Scripture says about the plague of the locust, and I will make atonement between my people and your people, and it is said in the Book of Psalms, He will send a locust among them and devour them, and behold, in the plague that Egypt devoured, Israel escaped, and most of the livestock of Egypt died in a matter, and of the livestock of the children of Israel, not one died, and in the plague of the firstborn, not one of the Egyptians died in Israel, and in the plague of darkness it is written, and for all the children of Israel there was light, and behold, in the plague of darkness it is written, The Israelites died, even though in a plague from which no Egyptian died, and how all of Israel died in darkness until only a portion of five hundred remained, and behold, Israel had no light in their settlements, only the darkness of speech and the darkness of death, and after only a small portion of a great people remained, there was no redemption for Israel, but a sickly evil, and this is what the Scripture has turned out to be, and the rule is that it is demanded and cannot be relied upon, perhaps they said: In the beginning he had a secret

Verse 19

And Moses took a taste and heard:

Verse 20

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Verse 21

And the Lord went before them all day, although the Scripture says that He brought you out of the land of Egypt, He brought them out by an angel, and so it is written, and He sent an angel and brought them out from there, and so the Lord went before them is the angel, and it is said of the name that He is His messenger and in the name of the Lord, and there are those who are ignorant who will be astonished, and why do they not open their eyes and call after Him? And the angel of God who went before the camp of Israel went and went behind them, and as the angel went, so the cloud went and came back behind them, and this is the cloud that is written: The pillar of cloud will not be removed for them to land, the pillar of cloud was opened to instruct them about
the heavy building, and the whole to guide them, and so to make them fall. And some of the ancients said that there were seven clouds, and in my opinion they are two alone, it is also possible that it was one, and this is the meaning of the pillar of cloud going before them all day to show them which way they should go and to protect them: and this is the reason for the cloud being spread out for a screen.

And by night in a pillar of fire to give them light, it is possible that there will be a pillar within a pillar of cloud at night, as a sign and fire: there will be a night in it.
And the reason for walking day and night, that they always walked

Verse 22

And the reason is not to be removed, it is not to be removed, and it returns to the honorable name mentioned above because it is a cause of action, and these are the clouds, if they were two years, the people of Israel were there until they crossed the sea, and they were judged by them in my opinion because there was no need to go at night after Pharaoh drowned and they began to walk in the sea, and this is the reason. And Moses led Israel from the Red Sea according to the commandments of God until the fifth journey, which is the Sinai Desert, and there they made the Tabernacle and upon it the cloud remained and when it ascended the children of Israel traveled, and if the cloud were over Israel in the Sinai Desert: What is the reason? Behold, I come to you in a cloud of cloud.

Chapter 14

Verse 1

Verse 2

Before the mouth of freedom between Megdol, before Baal Zaphon, names of places were present, perhaps broken: two weights are

Verse 3

And the reason they turned back was that they turned back until Pharaoh heard this and said, "They are embarrassed for the sake of the children of Israel." And the reason they turned back was that they turned back
until Pharaoh heard this and said, "They are embarrassed for the sake of the children of Israel." And the reason they turned back was that they turned back, as if they were right. Some say that the owner of the north was prepared at times when a slave could not escape, therefore he said, "He closed in on them," because Pharaoh thought that he closed in on them, and in my opinion, because they told him a three-day journey, and after they had gone, they returned to go to another place. And this is the reason they turned back. The matter was reported to Pharaoh, and he said, "Of course they did not go to sacrifice. They were embarrassed and did not know which way to escape, because the desert was closed in on them. And those who went to sacrifice, why did they return and still not sacrifice?"

Verse 4

Verse 5

Because the people fled, I have already interpreted it.

Verse 6

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Verse 7

Verse 8

And the children of Israel go forth with a high hand, they did not go forth as if fleeing. And the one who asks why God commanded Israel to return, we should not ponder or search, and if so, He will tell us why God said, "And you came after them," and could not show His might, and why when He heard the sound of marching, and it is a great secret.

Verse 9

Every horse Pharaoh rode, as written in the Book of Kings, means that four horses drove the chariot, because
A vehicle and a carriage are one:
And his horsemen, the riders of the horses:
:And his army, his feet

Verse 10

And Pharaoh offered, his camp

Verse 11

There is no difference, two are not equal, and one will suffice. Only a clear statement in the language, (but) the only thing in Moses, and even though we did not find it written when Israel said to him, yes, we knew that it was so, because
We know many things from their past.

Verse 12

Verse 13

Verse 14

He will fight for you, for you, because every war and the forty-fourth after it is for help, therefore according to Rabbi Moshe HaCohen Sephardi, may God have mercy on him, for many fight for me, and the taste of the highest war is like the judgment of all.
The attractive ones:
And you will be silent, because they would cry out, for it is written: And they will cry out.

Verse 15

Why are you shouting at me? It may be that the prophet is shouting, or it may be that he is speaking for Israel, for he is a warrior and their king.

Verse 16

Verse 17

Verse 18

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Verse 19

And the angel of God departed, this was before the word to the children of Israel, and they departed, and behold, it was interpreted, and already :Go, and I've already seen you like this

Verse 20

And the cloud and the darkness were by the camp of the Egyptians.
And he lighted the night, as the law of all nights for Israel, for they traveled by night.

Verse 21

And it may be interpreted: And the Lord parted the sea, and he had already parted
it: and they were not joined together, standing high as a wall in one place and dry in another place.

Verse 22

Verse 23

And the Egyptians pursued Israel by night.

Verse 24

And it came to pass in the morning watch, in my opinion there are three watches at night, and this was in the third watch. And the wise man said, "There is no morning until the sun rises," as it is said, "And it came to pass in the morning as the sun rises," and it is not a correct statement, for if every morning were like this, what need was there to add to the sunrise? And behold, she lay down at his feet until morning, and she arose before one knew his neighbor.
And he tasted the pillar of fire and cloud, adding a pillar of fire.
And they, of the two visible operators, are the output operators, and may be the multiplier operators: from the easy construction

Verse 25

And removed, there is a word from the word "rebellious", and the correct meaning is that it was removed, and the meaning is that the way it was tied up, or its meaning is as if it was removed and it is driving heavily and the meaning is that they could not turn back.

Verse 26

Verse 27

: To turn towards the morning, closer to the morning, and also towards the evening because after it
and when the sun
comes: To the sign, to attack it: They run towards it, they think that they are returning to the land and they are going towards it: And it will shake, because of this it will be young and it works from the heavy building

Verse 28

And he tasted one witness, not even one escaped, and likewise not one of the livestock of Israel died, and he who says that Pharaoh escaped for a witness is asking for one witness, and the witness that Asaph said gathered and covered their enemies, not one of them remained, and behold there is no witness there, and furthermore the scripture says and I will honor Pharaoh with his chariots and with his horsemen, and behold it began with him, and furthermore he said the enemy is Pharaoh, and he said after that you blew with your spirit and closed the sea, and why: I will prolong it, and the scripture says and Pharaoh's youth and they camped in the Red Sea

Verse 29

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And there is a reason to mention that the children of Israel walked on dry land a second time, that the Lord performed a miracle within a miracle, because one passes on dry land and the other drowns, and this is closer to that than in one sea, because there were many Israelites, and there were many of them who had already crossed over when Egypt was drowned, and there were some of them who were crossing over at that time, and there were some of the Egyptians whom the sea threw to its edge after they died, and there were some who sank like lead and the earth swallowed them below the sea.

Chapter 15

Verse 1

Then Moses sang, future tense under past tense, and in my opinion it is the middle tense and there is no sign of it in the sacred language, therefore they will say in the past tense and future tense, as in the two He will cover His face, and the thresholds of the thresholds will move, and so then Moses sang and said, and Moses, the singer, and Israel answer.
For he is proud, he who shows his pride, who throws the horse that has valor, as if he gave a gallop to a galloping horse, with his rider in the sea, and a height like an arrow.

Verse 2

I will be strong and I will sing, said Rabbi Moshe the Sephardi priest, because I will be strong and I will sing, which means I will sing, and so if I give sleep to my eyes, and in my mind that it is near, and so is I will be strong and I will sing, the singer of the Name, and the meaning: In this name I will be strong and I will remember it because it was for my
salvation, this is to me and I will be his, as the Aramaic translator says, and this meaning is to me and I will want to make him a place to broadcast my people to the world. And the Gaon said that his meaning is I will be humbled to him, and this is the reverse of the scripture, this is: God is my Father and I will forever be his praise

Verse 3

And he says that he is a man of war, and the mouth of a man is like a husband, and behold, it is written: No one is missing, and every thing that has a bone shall be called a man.
And the meaning of the name of the Lord will be clearly found in it, for my name is within him.

Verse 4

:And they are habits.
:fire, like a level

Verse 5

The "Shorak" in the name of the Lord will end under the shadow of a dream.
In the depths, deep water, and deep-sea throws:

Verse 6

Nadari, the judge was added as a cruel judge and the right is masculine and feminine, or Nadari will be a title: The name, and he said several times, "Your right hand, O Lord, is like a reason, for behold, your enemies, O Lord, are like a reason, time after time."
The enemy will be shaken, as you will break, and so they will be shaken and shattered, and you will be shaken and shattered forever.

Verse 7

And you will be destroyed for your sake, for it has become
Send forth your wrath, which is like fire.

Verse 8

And the wind of your nostrils, and the waters shall be broken up with a strong east wind, and heaped up like a heap of wheat.
: Like a wave, like a wave rose up, like a wall : Liquids, the
temperature of the waters : The
abysses froze, congealed, as if frozen, therefore they stood like a wall

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Verse 9

My soul will be filled, my soul will be filled with them, to take from them their wealth.
:You will inherit them, you will destroy them, and so on, and if you do not inherit them,

Verse 10

You blew with your spirit, it is a wonder within a wonder, that there were two winds in one place, one to pile up the waters to make them piles until Israel could cross on dry land, and the second wind to crush the Egyptians. You blew as well as breathed in them, and it is possible that they are both from the word breath, they are two breaths, one breath after the sun sets, and one breath before it rises. And the meaning of the breath that you brought with the breath of the wind
As lead, it is known, and perhaps it is called so because of the dirt that adheres to it, and it is added to it when it is buried: in the dirt, gold and silver and iron become

Verse 11

In the gods, there are the angels who move, and the sons of gods are the stars, and this is the secret implied in the order and the gods Names:
Glory to You, for You are mighty in the highest, for in the holy heavens are the heavens, which are holy in comparison with the heavens. The praises are terrible, for the reason that man fears to recite Your praises, for they are exalted above all, and You are known for Your wonders.
:that he always does

Verse 12

Swallow it, return to the enemy's word, and the reason is that when the earth saw your right hand that you sent, then you swallowed it, for all the words of Moses adhere to the words of God, and this is the reason for your right hand's inclination.

Verse 13

You have descended in your grace, according to the knowledge of all commentators, that it is a future matter, and I have already mentioned why the prophets will speak of the past instead of the future, and the reason is that the Lord will comfort them until He brings them to Jerusalem, which is the Holy Land.
And it is right in my opinion that the Holy Land is Mount Sinai, where they will worship God and where the Torah was given to Israel.

Verse 14

And the nations heard of Seir, and remembered Philistia, and Edom, and Moab, because they were between the land of Egypt and the land of Canaan.

Verse 15

Ilya: On behalf of a man, there is no Ilya.

Verse 16

You will fall upon them, and not upon the inhabitants of Canaan, which is only near the Philistines, and Edom, and Moab, and how much will you give me my wives and my children, and will put the blood of war in peace, and the reason that all those who are on the way will be killed and will not fight with Israel until they cross over into the land of Canaan: and the
reason that you bought them, because they were slaves and you bought them to be your slaves.

Verse 17

:Mechan Shabbatach, a reference to the Temple Mount where the Divine Presence resides.
And the meaning of the act that you established beforehand to be a place for you, and the emphasis is on the word "mekkadesh" and they are two names:
and its meaning is like the word "noach" and the emphasis is on the word "dalat", and here is the interpretation of the act as I explained it.

Verse 18

God will reign, then you will see the kingdom of God, and the meaning is forever and ever, according to the wisdom of a Sephardi sage, forever and ever, and others said that he is like the one who knows and witnesses, which means and witnesses, and the meaning is that he is a king and he is a witness over every heart that will make us king, and the right thing in my opinion is that it is a short path, and so it is forever and ever,

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And because the meaning is in the first letter, like bread and wine, the vey opens, and because it is the end of a verse, the eye is contracted in a small contraction, and if you say, "Where did we find 'Ad' that is not near, here he dwells 'Ad'," this verse also comes from poetry, and the meaning is that this name is the kingship that he performed a miracle: within a miracle, and returned the waters of the sea over Egypt, and Israel would then also have walked through the sea on dry land.

Verse 19

Verse 20

The prophetess is the sister of Aaron. Some say that she is his sister in prophecy. Perhaps she was called that in Egypt to distinguish between her and the one who is like her. And Aaron's mantle before Moses came was also great, as I have explained. And when the Israelites said this song, all the women who play it sang it: "And you tasted and answered like the voice of Anath, or like Job answered, and you answered and said, and in his place we will speak."

Verse 21

When Soor speaks, he speaks to them because it is written, and behold, Israel did not enter the sea out of necessity, because: they were in the wilderness with them, only until Pharaoh and his army came after them and they were drowned in the sea.

Verse 22

And Moses departed, I have already interpreted it.

Verse 23

Verse 24

Verse 25

Name: Name, Name
: A law for the people, and there he tried it, and the witness that it is so, and he said, "If you hear, you will hear, for it is far from the word with Moses, and it is possible that this is the law and the judgment on the matter of the complaint, and there he tried it, and the reason that the Mikveh showed for the salvation of the Lord, and on which he will rest."

Verse 26

And it shall come to pass, if thou wilt diligently hearken unto the voice of the Lord thy God concerning the journey, and that which is right in his sight, which is planted in thy heart, and wilt give ear to his commandments, which he hath commanded thee.
And you shall keep all His statutes, in which the world is accustomed, all the plagues that I have brought upon Egypt, which you have seen, I will not lay upon you, and you shall not be afraid of any other plagues, for I, the Lord, have healed, as I healed the bitter waters. And we will not know what kind of tree it was, because the Scripture does not reveal it, and these were all the trees of the world, which were of the kind of tree that Moses threw into the water, they were thrown into the water, they did not return sweet, and even though: a flowing stream, it was only in a higher commandment and a great wonder, and so was Elisha's act with the salt.

Verse 27

And he tasted twelve springs of water, to say that the place was good, therefore they stayed there twenty days, for between Egypt and Baal Zephon there is a two-day journey, and the Maggid came and Pharaoh went out, and behold, it sank on the first and twentieth day of the first month. Our ancestors also copied this.

Chapter 16

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Verse 1

Verse 2

Verse 3

Verse 4

Behold, I will rain bread from heaven for you, and they were in the wilderness of Sin, according to what the Scripture says, and they journeyed from Elam and came as a congregation of the children of Israel to the wilderness of Sin. They did not come from Elam, but to a nearby place, which is on the Red Sea, and from there they came to the wilderness of Sin. And so the children of Israel journeyed from the wilderness of Sin on their journeys according to the Lord and camped at Rephidim, and we knew that from the wilderness of Sin they journeyed to Dephah and from there to Alush and from Alush to Rephidim, therefore because nothing happened to them at the Red Sea and Dephah: And from Alush the Scripture took a short route, and like these many
Bread, food, even the meat will be called bread, the bread of a woman, even the fruit of a tree, a tree is corrupted by its bread, and the word: war from it, the place of food of the sword

Verse 5

And we tried to force him to come to me every day. And some say about people who left it and went out on the Sabbath to gather, and from this scripture we learned that the exodus from Egypt was on a Thursday or a Friday because the day they arrived in the Desert of Sin was a Sabbath on the fifteenth day. Tomorrow morning, the manna rained down, and He said, "And it was on the sixth day." And the wonder of the manna is greater than any other wonder, because this wonder lasted forty years, because most of the wonders are for the unbelievers, and there are ten miracles in it, one of which was its descent, and the second was its being around the camp alone, and the third was that they moved with them from one journey to another, and the fourth was that it melted in the heat of the sun and did not melt what they gathered, and the fifth was not preferred by those who increased it and those who decreased it did not decrease it, the sixth was the sixth day, the seventh was not the seventh day, and the seventh was not the seventh day, night and day, the eighth and second were the seventh days, and it is also the ninth day. For thus it is written in one place that it says as the flavor of the oil, and in another place that it says as the flavor of the honey, and it is true that it is like the flavor of the honey if it is not cooked, only that which is cooked in crumbs is like the flavor of the oil, come Haman, and by the grace of Aaron, and the tenth miracle that stood for generations and was not shameful, and in the sermon by the grace of Moses. The cloud, also by virtue of Miriam of the well, and behold, Israel ate the manna eight and thirty days after the death of Moses, and in my opinion, there was no cloud over them after they crossed the Red Sea, because the cloud was over the tabernacle, and this is the interpretation, and your cloud stood over them because it stood for them so that they would stand and when the cloud moved, they would travel, and in the pillar of fire, since it was visible in the cloud, and so it is written, and there will be a fire in it by night, and the way of the well, there is no mention in the scripture about this, and the sermon is unique, because if this miracle was there, why was it not written in the Torah, and the scripture says, "He will break through the crags in the wilderness," and the author of the sermon relied on "and Miriam died there" and it is written after them, and if not, and there was no water, and this is not evidence that the scripture is a book of two events that occurred in their place. Let us know who it is that died at Rephidim, as it is written there: And they encamped at Rephidim, and there was no water for the people to drink. And I will explain this further in the verse: And they spoke to the rock.

Verse 6

In the evening you will know that the Lord brought you out of the land of Egypt, and the scripture has already said, "And they will believe in the Lord." This is another reason why many believed without knowing the truth, and because they said to Moses, "Perhaps you have brought us out of your own accord, and not with His permission." Therefore, Moses said, "In the evening you will see a sign, for the Lord brought you out of your own accord, and not with our own accord." And in the morning you will see another sign, which is the glory of the Lord, and a sight, the glory as consuming fire in the cloud. And this will be a sign to you, because He has heard your complaints. Therefore, His glory will be seen with your eyes.

Verse 7

And we will rest, what have we done to you, that you have depended on us, and this is a work that comes out of two acts, and he spoke to the leaders of the people, and so they returned and complained about him.

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Verse 8

And Moses tasted and said in the gift of the Lord, When the Lord gives you in the evening flesh to eat and in the morning bread for seven days, because the Lord has heard that you are grumbling against Him, then it will be clear to you that you have sinned, for your grumbling is against the Lord and not against us as you thought in your hearts.

Verse 9

And when Moses spoke to Aaron, saying, Come near to the tabernacle of meeting, Aaron was still speaking, and behold, they turned toward the wilderness: and behold, the glory of the Lord

Verse 10

And he went out into the wilderness, because the tent of Moses was outside the camp, and it was called the Tent of Meeting, because there all the leaders gathered to it. And when they saw the glory, Moses said, "I have heard your complaints," and the Lord said, "And in the evening you shall eat flesh, and in the morning you shall be filled with bread." Then the people believed because they saw the glory.

Verse 11

Verse 12

Verse 13

And the quail stream, the bird, and the taste, and the stream that rises from the sea:
And in the morning there was a layer of dew, a trickle of dew, or a downpour, and so the filth of heaven, who can lay it down?

Verse 14

Rough thin, some say it means round, and we will not know if the thickness is double or pentagonal: and the closest is that it is square: as frost, as frost as ashes will scatter

Verse 15

Who is it, on whose behalf will they preserve it? And God appointed a great fish, as a summons. And those who interpret it in the language of Ishmael erred, because it would not be said so in their language, but only to Adam. The bones of the criminal's life and all the harlots after him who said that this custom of manna falling to this day in the desert, and said that it is like the one that falls with the dew in the land of the west of the plan, the one that enters in various diseases called tarangchin, will be torn to pieces, and these were not ashamed, for here it is written that in the desert of Sin manna fell and it is a place of residence, and furthermore that in the land of the two kings of the Amorites manna fell, even after they crossed the Jordan, and if there was a reason why it did not fall on the Sabbath, and the other miracles mentioned, and furthermore he gave them more faithful witnesses to deny them, because this one that falls in the west does not fall at all times or on every leaf, and if you put it in the sun it will not melt and it will stand for days and months and years and will not wither, and it is not difficult for a Her words person to be able to grind it, because thus the scripture says, and they ground it with mortars or beat it in a mortar, and so in the verse: And they made it: Agot, and behold, it is not as they said.

Verse 16

And the Lord commanded that no one should take except an omer and a taste for a roll on the head, which is like a wheel, and so he should run his wheel, and the wheel should run, for atonement if it was more than it would suffice.

Verse 17

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Verse 18

Verse 19

Verse 20

And he raised worms, some say, from a high position, and he tasted and became a fool, and he was already a fool, and I have already shown you like him.

Verse 21

In the morning, in the morning, in my mind before the sun rises.

Verse 22

Verse 23

And the word "aphu" is grammatically foreign, perhaps it came that way because of the alpha. And here in this verse it is forbidden to bake and cook on the Sabbath day, and the word "eat according to your custom" is

subtracted from it, and all the excess is left until morning, and we do not know whether they ate manna once a day or divided the omer.

And the meaning of Shabbaton is a holy Sabbath according to the opinion of the commentators, like the soil of Ofer. And the Gaon said that Shabbaton is less than Shabbat, and we found that he should say Shabbat is a Sabbath for you, and in my opinion, he should say Shabbat is a rest for you, because Shabbat is attached to God, therefore he should say on Shabbat it is a Sabbath to God, and in the year of the Sabbatical Sabbath because it is similar to the Sabbath day, because it is the seventh, also the fast of the tenth is called so because it is in the seventh month, and the sign that you will find on Sukkot and on the Day of Trumpet is so because of the new month.

Verse 24

Verse 25

Verse 26

And there will be no Sabbath taste in it, it will return to manna.

Verse 27

Verse 28

Verse 29

"Sit down in his place," we need to understand the meaning of "sit down in his place," according to the Kabbalah, and also what Isaiah said: "If you return from the Sabbath, how much is it, and what is it that you find desirable, and what speech is forbidden and what is permitted." All of this is explained in our Talmud, and may God multiply the reward of the ancients who removed all doubt and established everything according to its nature and in the simple way that the commandment "Sit down in his place" states: "They did not go out to glean as they did."

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Verse 30

And the reason for his sabbath is that he was not later found to have violated the Sabbath, except for the one who was tempted, which he mentioned.

Verse 31

As a seed of a seed, its meaning is known, and there is a mustard seed from the word "Gidin" from the word "Bitterness," and I did not know. And the Gaon said that the meaning is as a wafer of bread with honey and a beautiful interpretation.

Verse 32

Verse 33

One jar is in the Bible, according to the words of the Aramaic translator, and this is what the Lord commanded after the tabernacle was made, for so it is written before the Lord, also before the testimonies, which are the tablets, and this is what is mentioned in the place: One of the miracles of manna

Verse 34

Verse 35

Until they came to a dry land, it will be that all Israel ate the manna because they had no other bread until they came to the kingdom of the kings of the Amorites, and this is the taste until they came to a dry land, then there were some of Israel who would eat the bread of the land, and some of them would eat the manna until they came to the plains of Jericho in Gilgal: and they found new grain, then the manna ceased.

Verse 36

And the taste and the omer: a tenth of an ephah is food for one person.

Chapter 17

Verse 1

And a reason for their journeys: for being Rephidim from the Desert of Sin Third Journey

Verse 2

And he multiplied, from the additional heavy building. And in my opinion, Israel was divided into two parts, one part they have no water and are the people who quarreled with Moses, and the other part they have in their vessels which they brought from Elohim: and they would test the Lord, for so it is written, Is the Lord among us, or not?

Verse 3

And he tasted and thirsted there, as I have shown you many, and so it is interpreted, and when the people were thirsty there for water and they came to Moses, Moses cried out to the Lord. And some say that because Moses said, "A little while longer, and they stoned me," the Lord answered him before the people. And it is right in my opinion that he tasted and went before the people, that he might do this publicly and make known to them the secret: and this place was near Mount Sinai, and it was the rock that he struck.

Verse 4

Verse 5

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Verse 6

Verse 7

Verse 8

And Amalek came, he that dwelt in the land of the south:

Verse 9

Men, men of war tomorrow, stick
with the fighting and with me stand firm, in my opinion, because this is the hill, the rock that struck, and it is Mount Sinai. And do not let the scripture that says they traveled from Rephidim and came to the Sinai desert be difficult for you, for the Lord is a great camp, and the beginning of a second journey is at the end of the first journey or close to it, or Mount Sinai is close.
From both:

Verse 10

Verse 11

The one who raised his hand in the highest commandment, as Joshua raised his hand in the spear. And there is a verse that he spread his hands in prayer:

Verse 12

Heavy, here is the masculine hand, and so and here is a scroll in it. And his hands are old from old age, also there is no strong man in the world who can raise his hands for two hours and even until the sun comes, and why is this known: The speaker of the story, and his hands were faith, there is a
place for the adjective, because one for the masculine did not trust them, and many because they failed to trust, and the witness that is against it because he finished the pious, and so it is and each of his hands is a faith that exists in lifting and does not rest, and so Rachel weeps over her sons because they are not, the reason is that there is not each and one and many
:yes

Verse 13

And he becomes weak, a worker goes out and is found standing, and a man dies and becomes weak, and both are of one building, and there is nothing between them except that one is on the scale of a worker and the other on the scale of a worker.

Verse 14

And the Lord said to Moses, "Write this as a memorial in the book. This is the fortieth year of the covenant. And the testimony that was spoken in the book at the entrances of the temple, and the title of the book of Torah, or another book, was to them called the book of wars."
Name:

Verse 15

And Moses built an altar in Rephidim. And he tasted and put it in the ears of Joshua, that he might bring the people unto
Haaretz:
And Moses called the name of the altar, The Lord of Miracles, because the Lord had shown miracles in the place of Rephidim, and so he called the place El Beth El. And the wise man said, This is the place of the miracle that I have done. And he called the name of the Lord, This is the place of the miracle that I have done.

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And so the Lord said, "We are righteous, the name is our righteousness, and the name of the city from the day of the Lord is its name," he said, "It is stuck, and all: This is not equal, because this has become the truth."

Verse 16

For there is a hand, or whoever has his hand on the throne of the Lord, he will wage war against Amalek, and the throne of the Lord is the kingdom of Israel, and so it is written about Solomon on the throne of the Lord, and this is a commandment, and an allusion to Saul, the chosen one of the Lord, and the way of the Aramaic translator is known, and he is correct, because he tasted the hand as if he would lift up his hand to heaven, and he raised his right hand and his left hand to heaven, and this is an allusion to the lifting of the hand to heaven, because as the heavens stand, so shall this word stand, and the throne of the Lord shall stand forever, and so it is written correctly, Your throne from now on

Chapter 18

Verse 1

And Jethro heard, in my opinion, that Jethro came to Moses after the tabernacle was built, because there is a figure of evidence that the Scripture says to eat bread with Moses' father-in-law before God, and Moses said in the book, "These are the things that the Lord said to Moses, 'You have many Sabbaths on this mountain,' and he said to you at that time, 'I will make those heads over you, leaders of thousands.'" We cannot say that Jethro delayed with Israel for many months and then gave the advice, because the Scripture says, "And it came to pass the next day." Also proving the correctness of this interpretation is the one that Moses gave to the lover, who said, "In my opinion, Jethro, when I shall depart in his place, we shall journey," and furthermore, "I shall make known the laws of God, which is not possible before the giving of the Torah," because on the first day of the month of Sivan they came to Mount Sinai, because it is true = third, and there will always be a new month, as it is written, "New" without a number, and in the verse it is written in the fifth month, "And on the first days of your months I will depart this." And behold, on the second day Moses ascended to God, and afterwards they were ready for three days, and this parsha stuck with Parsha, and Amalek came, to distinguish between this act and this:

Verse 2

After her messengers, there is another saying that she sent to her father's house from the way to Egypt, and there is another saying that he gave her a divorce, and Rabbi Yeshua said that her messengers are Doron and Menache, like messengers for his daughter, and the other reason that she sent: Dorna, and this is the one that is closest to me.

Verse 3

Verse 4

And do not be surprised at the scripture that says that the name of one is Gershom, and then the name of the other is Eliezer, for that is the way of speaking the second time and the first time, as the name of one is Botsatz and the name of the other is Sena, and after I explained that Eliezer is the youngest and he was eight days old when Moses went from Midian to Egypt, how could he say, "And he delivered me from the sword of Pharaoh," and this was the reason that was appropriate for the first son? Know that Moses, even though he fled to the land of Midian, was afraid of Pharaoh, because there was peace between Egypt and Midian, and when the Lord said to him, "Go back from Egypt, for all the people are dead," and this is how the king of Egypt died, then Moses' heart was strengthened and he said, "And he delivered me from the sword of Pharaoh," and the word "He" was omitted, and so it is when he said, "The God of my father is my God," or is it because he said, "He who in the first verse withdraws himself and then Amboaz"?

Verse 5

Verse 6

And he said to Moses, I am your father-in-law Jethro, in a letter:

Verse 7

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And the tabernacle came, which is the tabernacle of Moses, which is called the tabernacle of meeting.

Verse 8

: There may be a dependence on a deed and a curse, an evil that a person cannot bear.

Verse 9

And together with Jethro, from the presence of the Lord, according to taste and joy, and it was fitting to be with him and descend from Jacob: and the chayyat was opened because it was from the throat and the dalt remained as it was

Verse 10

Who delivered you from the hand of Egypt, and from the hand of Pharaoh in
Egypt: Who delivered the people from under the hand of Egypt, at the parting of the Red Sea.

Verse 11

And now I know the interpretation of the verse: And these are the names
For in the matter of what they did to them, because all this was because the Egyptians who were enslaved them trespassed against them: in the parable, and so it is written that you knew that they trespassed against them, as if a nation would do it out of malice of its own will.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

"Wither, with

Verse 19

I will advise you, I already mentioned in the balance sheet that the lawyer initially had two options.
:Before God, for the sake of God

Verse 20

And you have warned them, a word and a warning from the cause that we are warned and its taste is preserved, these are two words: they will walk in it, those who walk in it, and so it is like water covering the sea.

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Verse 21

Men of valor, who have the power to endure, and God the Lord of hosts: those who fear
God, so that no evil name may come upon them.
Men of truth, who are not false: haters of
greed, money, like a man of his own greed, until they do not accept bribes from the thousands
of princes, there are eight, because all of them were one thousand, one hundred and sixty, and others said that there were eighty-six hundred,
and others said eleven thousand, one hundred and ten, and I do not wish to prolong the account of these, because the grammar of
the language will make them difficult.
And it is true what the ancients said, that there were seventy-eight thousand and six hundred in all, for the captain of a thousand
is the greatest of them, and under his hand are ten captains of hundreds, and under the hand of the captain of a hundred is two.
And under the captain of fifty were five captains of tens. And behold, he mentioned
In the Parable: These are the words of wise and well-known men, and behold, one-eighth of the camp of Israel were wise.

Verse 22

Verse 23

God commands that you do this thing with His permission: And you shall
make a pillar, the name of the verb as if it said to make a pillar, and how many pillars are there at the entrance of the tabernacle?
On his place, on the place of the land of Canaan, and there is a saying that it is his tent, as if no one should go out of his place, and the
meaning is that when there are judges and judges between a man and his neighbor, he will recognize every quarrel, and there will be
peace between them, because you alone will not be able to judge because it is a large people, and here there will be no one to reprove them:
and every man will come to his tent and not be at peace with his neighbor.

Verse 24

Verse 25

Verse 26

They will judge, in the Shorak under the Holam as if you will not pass beyond this, and it is possible that the Pa was not moved in the
Sheba: it was moved because it was the end of a verse, because it is like one word with them.

Chapter 19

Verse 1

And taste this day, with a new head:

Verse 2

And they traveled, tasted, and already traveled from Rafidim.

Verse 3

And Moses went up, after they had called the name from the mountain, and Moses went up only to the mountain, not to heaven,
to the house of Jacob, there are two women, and to the sons of Israel the males, so why did he mention women at the beginning, and
this is the interpreter, not the house of Aaron, the house of Israel, blessed the Lord, and others, the house of Jacob, who are
present today, and the sons of Israel who will be born after that, and why is all this as if they did not see the words of the prophets, because

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They will speak in pairs in order to establish the things in the heart, and this is a way of clarity. The ancients also did this in prayer.
:New Year

Verse 4

And I will bear you up, and bear you up with wings like eagles, as an eagle flies from its nest, and in its place I will scatter you.
And I will bring you to Me, to Mount Sinai, as a journey of three days, and it is the holy wilderness, for the descent of the Shekhina on Mount Sinai.

Verse 5

And you shall keep my covenant, which I made with you on this mountain, which is written after the presence of Mount Sinai before me: And he took the book of the covenant
:Segala, a nice thing, like a kings' squad
For all the earth is mine, a people of taste from all the nations will cling to it. And Rabbi Yonah, the commentator, said that the meaning is still: All the earth is mine, and there is no need

Verse 6

: A kingdom of priests, in my opinion, because every priest in the Bible is like Shamash and the witness, and they are priests to me, and so was the priest of Midian, who worshipped the Lord like Melchi Tzedek, and so were the sons of David, priests, because we know that the sons of kings have greatness, only the Scripture has informed us that they were worshippers of the Lord, and the reason for the kingdom of priests is that by you my kingdom will be seen when you become my suns. Some say: There is no kingdom but God who serves before me.

Verse 7

And he put it before them, in their mouth, and there is a verse in the book

Verse 8

:Yahdhu, like a singular, and the word yahdhu is singular in the Bible in grammar because of the addition of the vowel "vay" and its display

Verse 9

In the cloud, the Gaon said that the place of the cloud is like the Holy of Holies, and in the cloud is like the Holy of Holies, and the reason is according to the commentators' opinion that he said later that Moses would speak and God would answer him with a voice. And in my opinion, the Scripture alluded to the time of the standing of Mount Sinai in speaking the words of the covenant, which are the Ten Commandments, and so they said to him, "Speak to us," and the reason is also that they will believe in you, because there were many in Israel, according to the opinion of the sages of India, who said that it is not possible for someone who is not a body to speak with someone who is in the body and live, and the evidence is this day.
We saw that he would speak:
And Moses tasted and told, and Moses told this.

Verse 10

And sanctify them, that they may keep themselves from all uncleanness and impurity, and behold, a woman is holy, do not approach a woman, and further: I will tell you a great barrenness by nightfall.

Verse 11

Verse 12

And the boundary, you shall set a boundary on the mountain all around the people, and if he said, "And you shall set a boundary on the mountain," the boundary is on the mountain, and if he said, "Set a boundary on the mountain," it is the same. And I have prolonged it so much because the one who said the frightening one changed word for word, because
Under the Mountain: The People
And the reason for the ascent to the mountain, keep the ascents to the mountain for yourselves, and how many sons of the wise have made many books?

Verse 13

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No hand shall touch him, no hand shall touch him concerning the matter, lest a man say, "Since he has transgressed the law and touched him, take him to kill him; he shall only be stoned at close range. And if he flees to the mountain, the teachers will warn him, and the word of the Lord shall come, and it may be that the Jews left and did not replace it with the Law, lest he interfere with the future for the sake of the Torah: The Jubilee is the shofar that is blown in the year of the Jubilee, and the copyists said that the Jubilee was a lamb.

And a taste of the sound of the shofar, the continuation of the sound of the shofar as a taste of the sound of the blast.

And the reason why they went up to the mountain, about seventy elders, and he said, These and not others

Verse 14

Verse 15

They were ready for three days, they tasted the third day, and behold, he did not add a day.

Verse 16

When morning comes, this is a sign that the night will also be called day, and we will further explain it in the verse: You shall not kindle a fire. : Since the morning is, in my opinion, close to sunrise: The sounds are the sounds of thunder, and the sound of the shofar is the wonder that is not in the matter of the outcome.

Verse 17

Towards God, there is a word because the Word of God is ancient, and the sages of the Geonim say that God created a voice, and saying that the voice is a necessary occasion for rain to be created, they also say that God will create light and rain in its season for the prophet. And some say that because the word of God is a miracle and we cannot know what it is like, therefore He said at once, Remember and Preserve, and we could say all this if they were human beings who hear and the feeling of the ear is not like the feeling of the eye, because the eye will see many forms in no time, and the ear is not like that, because as it changes in the air, it will always reach the ear, the first first and the last last, and if they said that the word of God added to the feeling of the ear, why is it not written, and generally says, whoever interprets an interpretation and relies on a miracle that is not in the Torah and is not the miracle in matters of Kabbalah, his interpretation is not true, even if we find things in the Talmud and they are words of an individual, we will not learn from them and we will not deny them, and my opinion will be known in the interpretation and I will beg, because there I will explain why he said: Towards God, also God came

Verse 18

Like smoke, with smoke, two names on two paths, like the word of perfume that is on three paths.

Verse 19

Moses would speak, and he would taste it, even though the sound of the shofar was loud and everyone who heard it would tremble, and so the mountain trembled as the earth trembles during an earthquake. At that moment Moses would speak and the Lord would answer him with a voice that was his alone: "Hear Him, the shofar will not prevent us from hearing Him."

Verse 20

And the Lord descended, and behold, the soul which is not a body, it cannot be said of it that it descends or ascends, and although the God of spirits is to all flesh, only the Scripture speaks for the glory of the Lord.

Verse 21

Lest they destroy the boundary that you have set for them to see, and they think that they are doing well to approach the honor: to see it out of their great love.

Verse 22

The priests are the firstborn. And the reason for those who approach the Lord is that the border is around the mountain and the border of the firstborn, and after them the heads of the tribes, and after them the elders, and after them the officers, and after them all

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Israel, remember that they are the children of the mitzvah, and after them the child, and after them the women, and after them the immigrants, and this we learned from the second covenant that was made with Israel as the first law on Mount Sinai as the first covenant, and in front of the border was Aaron, and in front of him was Moses, because both of them had ascended a little from the mountain and all Israel could see them. And the Gaon said that for many years he had been anxious to know the interpretation that the people would not be able to ascend, until he heard that there was one of the kings whose messenger could not tell him, "I have fulfilled your mission until now," then he would say to him, and if this interpretation were correct, why were they commanded to do something a second time? And the Lord said to him, "Go down," and in my opinion it is interpreted as it is, and so it is, the Lord said to Moses, "Go down, witness to the people, and he did not know what need he had to testify against them, and he had already testified against them." Therefore, he said, "The people will not be able to." Then the Lord said to him, "Go down, as I have commanded you to testify against them, because the Lord alone knew that Israel needed to testify against them a second time."

Verse 23

Verse 24

And you shall go up from the border to the mountain.

Verse 25

And Moses went down to the people and said to them, meaning that he testified against them and against the priests that they should not destroy the sight, and the scripture did not mention that Moses and Aaron went up, because it was not necessary, except after the Lord had told him that they should go up: We know that they went up, and it is written: I stand between the Lord and you.

Chapter 20

Verse 1

The number of the ten things is according to the opinion of all the commentators that the first is the word I am and the second you will not have and I will reveal my opinion to you in the second and I will beg you. And these things are all for the enemy except for the first and fifth words, because the root of the fourth will not do any work. And the reason for this is the first word that his faith will be in his heart and he will believe that he is, and this is the reason for me, and that God is his God that he will serve, because he brought him out of the land of Egypt, and the word I am is the root, and the reason that they will call him God will cling to him, and so that he will acknowledge that he brought him out of Egypt. And the word you will not have a second for those who associate with the name, behold he acknowledges that there is a name, also has a partner, therefore I said that the word I am is the root and it is the opposite of the substance that carries the nine cases, and like the image of one in the wisdom of the Sefirot. And the third commandment is the bearing of the name in vain, and here it is close to the degree of the second commandment and if it is below it, and this is the way of the sages of India who say that the name did not know the parts, because if the one who swears by the name knew to lie because the name hears him, he would fear him. And the fourth commandment is the seventh day rest, and it is close to the degree of bearing the name in vain, and the reason is that the sages of Greece said that the name is the creator forever, and here everyone who does work on the Sabbath denies the act of the beginning of the fifth commandment honoring parents because their honor depends on the honor of Heaven, because they gave birth to him by the power of the name and fed him and clothed him, and the knowledge is planted in the heart that a person is obligated to give good reward to those who do him good, therefore in these five commandments there is the remembrance of the name, and in the remaining five there is no name, because these five are between a person and the Creator. And starting with the commandment, you shall not murder, which is to corrupt the body, and then you shall not commit adultery, rape in the body, and then you shall not steal, which is in money, and to lie with the mouth, and you shall not covet in the heart, and it is easy compared to the others. And the wise man combined warnings and included all the commandments in this, including the matter of the covenant, and I tell you by implication that the matter that is easier than man's faith with his Creator is harder than anything else between him and a created being like him, because every created being will die, and the difference in the permissible lying down should be in the open and not in the secret, and the wealth he earns will make him wings, or it will be reduced, and every heart covets and desires except for the hearts of the wicked, and there is no person who does not sin with his tongue, to add Faithfulness. And the reason for the word I am, that we know and love with all our heart, and that we cling to Him and be before Him always, and His fear will not depart from His face. And the reason for you will not have other gods, that you will not believe in those who say that the angel of glory has placed him over the world, and that you will not make forms to bring down superior powers, and the reason for you will not bear because every name is an accident and its bearer is the one who mentions it in the mouth, and the reason for remembering the Sabbath day, which is a sign that there is a beginning for the world, and the reason for honoring ancestors, which you do honor to the name, and the reason for you will not murder a human being, that you will not destroy a form whose days have not yet been fulfilled to observe what was created, and not so with animals, enjoy what is in the possession of another, or in the possession of the body, because there is no hope for them, and the reason for you will not commit adultery to

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And those who are not of your kind, except for the offspring and the loss of the seed, and you shall not steal from the heart, even from wealth, and you shall not answer him who is far from falsehood, and you shall not covet, such as robbery, oppression, and deceit for the sake of coveting the heart, and all the mitzvot are explained here in detail in the Mishnah, the Talmud, and the Tosafot.

Verse 2

And the reason for being in a house of slavery is that you were like a slave in a house of slavery, and the evidence that this is so means that they were :Slaves

Verse 3

And taste my face like another, that you may know that I created all things and that my glory fills all things. You will not have a god: I am a worthless one, and taste my face like the face of Aaron their father. And this is according to the words of one of the wise in heart: Do not anger your Lord with his mouth, and he will see you.

Verse 4

You shall not make a carved image, a carved image of stone or wood, or worship any image, as it is in the heavens above, the stars and the constellations and the luminaries.
And that which is in the earth beneath, the form of a fish, and it is a general name for all that is born of the waters and grows in them. And behold, you shall not have a word in the faith of the heart, and you shall not make an idol to be in your heart for God, nor shall you bow down to it if a man forces you, and you shall not do anything that is of his service and a taste for jealousy, for I created men to serve me, and so the Scripture says, and for my glory I created them, and if he forsakes me and serves one of my creatures, behold, he has done contrary to my will, I also will take vengeance on him and will not be grieved, and this is a taste for jealousy, and as for the way of the son of man, the word of the Scripture is until those who hear understand, and so it is said: And I set my face and cut him off, even if he is a wicked son, I will visit the iniquity of his father upon him.

Verse 5

And there is no reason in this place for the questioner to ask how the sin of a father will be visited upon a son, for here it is clearly stated for the hater, because if the son were beloved of Me, the sin of the father will not be visited upon him, and the reason is that the Lord will not prolong His anger if there are up to four generations of haters of the Lord, and some of them will be punished by the first, and some by the second and the third, and there is no reason that would require adding, except for remembering: as I have decreed, and after he remembers all that the father has done, He will not prolong it upon the son.

Verse 6

And a taste for thousands, forever and ever, and a taste for a thousand generations.
And the testimony and the mercy of the Lord are from everlasting to everlasting, and it is a great and wonderful secret: My beloved, they know the Lord, and there is none above them.
And to those who keep my commandments, because of his fear of them.

Verse 7

In vain, the Alpha is rooted as Alpha is sin. And it is possible that the YHVH is under Alpha and the Alpha is under Ha-A, from the division of Shoah and Shoah, because the letters of YHWH will be interchanged, and its meaning will be a vain thing that has no substance, and the meaning will be like Shoah that has no name, and so will a body that is stronger cover it. And our sages, z"lam, have already distinguished between a false oath and a false oath. It is also possible that we call it an oath from the division of Shiva, and this is the secret written in the book of Creation, and the Holy Temple is directed in the middle. And here is the one who mentions the Name about a thing and does not establish it as if the Name had denied it, because its meaning is to mention it as the Name is truth, so shall my word be, and the oath of the Lord throughout the Bible is a decree that was decreed unconditionally, and there is a reason to mention it in our days and the throne of His glory and the upper heavens, whatever it stands, and so is the meaning in the world, and here is the one who swears to lie, he blasphemes the Name, and there is thing nothing more difficult than an oath, and when he said about the second word to the jealous one, he said that the Lord will not cleanse him, and this warning had it not been written in the Torah, it is known and clear in the knowledge that it is planted in the heart, and the wise of heart have made death obligatory for it, and the oath is on many paths, and it is difficult to mention the honorable Name. And here we saw the leaders of the congregation swear by the Gibeonites, and they swore on the condition that they were far away, and all Israel transgressed the commandments, "No soul shall live," and the leaders did not profane the Name, and after many years, close to four hundred years, the Lord did not cleanse Saul, who killed the Gibeonites because the children of Israel had sworn to them, and in truth They killed Saul because he killed everyone in Nob, from man to woman, because that is how it was.

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It is written, "And the Gibeonites were hewers of wood and drawers of water in the house of the high priest. And behold, the Lord did not cleanse a son who did not keep the father's oath, even though he swore it himself. And likewise, two men swore to spy on Rehab, and she was a Canaanite, and the children of Israel lived for an oath of two years. We do not know who they were, and if according to the custom, one of them was a dog, it is impossible, because he was in those days close to eighty years old, and it is written that these spies were youths. And behold, Moses, the prophet of the prophets, at the time when all Israel was busy in exploiting Egypt, and the eyes of all Israel were on him at that time, he was busy with the bones of Joseph, because he swore all this because of the substance of the oath. And David said, "He swore evil and will not change." Also, the children of Israel, Solomon his son, killed Shimei, and he told him that they swore by his name. And I have prolonged the words so that I may see our exiled sons in the kingdoms of Ishmael and Edom swearing by name at every moment until they have a law and do not feel that they have sworn, and if rebuked by a rebuker, they will swear that they did not swear, and the murderer has murdered once or twice, and the adulterer will also commit adultery a few times, and these will swear every day and at every moment until the listener stops counting because there is no number, and if it were not for this evil alone in Israel, it delays the coming of the Redeemer, and they will not awaken. From their slumber, these are the ones who awaken their hearts, for the murderer has caught up with the desire of the thief, and these profane the name without cause, and the Scripture says that I will not cleanse my soul from avenging them, so also the adulterer and

Verse 8

And the reason for remembering the Sabbath day is that he should remember it every day of the week until he does not forget which seventh day he is obligated to sanctify. And the reason for sanctifying it is to make it an additional honor for him above all the days that you do not do any work on it, as the reason for sanctifying it is God's holy day. And the words of our ancestors regarding remembering wine are also correct by way of reference for someone who is not a Nazirite, and it is in the place where he finds himself, because he does not transgress the law.
The commandment of Hadar: In the land where there is no wine

Verse 9

You shall work for six days. You are permitted to work, but it is not a commandment.

Verse 10

And the reason for the Sabbath is because it is Sabbath, and the reason for your son is the little one, because if he were a bar mitzvah, he is like you in the mitzvahs. And now, all Israel must guard their son or daughter who are small, and not let them do anything on the Sabbath that is forbidden to them, and likewise the slave and the slave woman and the animal, as well as the stranger who is of his religion, and he is a stranger, the condition is that he will live in your land not to do any work on the Sabbath, this is the reason for all those mentioned by you and everyone who is in your possession, only the difference between them is in law, and here is the explanation: Why are the mitzvahs of the Sabbath

Verse 11

And all that is in them, in the heavens, like the lights and the stars, and on the earth every creeping thing, and in the waters every creeping thing. And therefore blessed are his interpretations in the verse, and they are complete.

Verse 12

And the way of honoring the fathers was interpreted by the copyists of the Torah:
And the reason for prolonging your days is to return to your fathers, for the word of the one who prolongs them is from the workers who go forth. And behold, his reward is with him to live many years, as the reason for fearing the Lord will add days, and moreover he will not be expelled from the pure land. And know that the reward of a good commandment is double that of a bad commandment, and in the punishment the matter is the opposite, because the punishment of a bad commandment is great, because in the good commandments there is trouble, and not so in the bad commandments, only he has a reward for having kept the commandments of his Lord, not murdering or committing adultery, and in the deed there are two rewards, this is the one, and the other is the reward for his trouble, and how precious is the saying of our sages, the late, to bring a rai of blood, that you may not eat it, so that it may be well with you:

Verse 13

You shall not murder, and here we need to accept it, because it was not mentioned in the Scripture with the word "You shall not murder," nor "You shall not commit adultery," nor "You shall not steal," nor "You shall not bear false witness," as it was mentioned in the remaining two words of the Deuteronomy: "And the wise man mentioned the virtues of adultery, which are fatness, and his words are close to the truth, and the grammar of "You shall not bear false witness," and "You shall not bear false witness," also instructs that it is forbidden to hire a false witness, and there will be a word that will bear false witness, as the reason I will bear the heavens. And "You shall not covet anymore," our interpreter

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Verse 14

Verse 15

And all the people see, many of them like it, as the smell of my son saw, which you have made our smell bad, and the sweetness of the light, and this is due to the connection of all five senses in one place which is on the forehead. And taste and all the people see that they all saw this wonder, men and women and children. And taste and all the people saw a second time, according to the sentence of the language as I showed you, and taste when all the people saw it, so then they moved from their place which was there: each according to his arrangement.

Verse 16

Verse 17

You have been serving for two years, and we have already found three of them, because they were the first to be To test you, if you have the heart to hear His word, which you then answered, and for the fear of Him, that you may remember this wonderful state.

Verse 18

And the people stood at a distance, and he already mentioned and they stood at a distance, to remind that they were so afraid when they heard the voice of the Lord that they turned back and stood at a distance, and Moses would do the opposite of their actions because he would approach the fog. And the word of the fog was fourfold, and its meaning was great darkness and thick and the meaning was that the Lord was there where darkness hid them, because men could not see Him, because behold the sun and He is a body that they should see, and even though the sun makes, and in the verse and I will beg, this is the secret. And do not be surprised because you find And the Lord came down on Mount Sinai to the top of the mountain and He said that I have spoken with you from heaven, and so Moses also said from heaven that you heard His voice because the glory is that which comes down, and heaven and the heaven of heavens cannot contain Him. For it is from heaven that I have made you hear my voice from my place, and I have already explained to you what the name of the one who dwells in heaven is called, and since I have spoken to you face to face without a messenger, you have no need to make me gods of silver and gold, for many of the idolaters say to this day that this is the image: "Let the image stand before me and help me against the Lord."

Verse 19

Verse 20

And you shall not make for yourselves any gods other than me, for I have no need for you to make gods of gold, neither have you: for behold, I have spoken to you without a messenger and without a god mediating between me and you.

Verse 21

An altar of earth, and my glory shall dwell with you, and it shall not be offered on condition that you offer sacrifices to me, and I will not require an altar of gold and silver, but an altar of earth. And you shall taste your sheep and your oxen, these are the species that are offered on the altar. :On the altar

In every place where I mention my name, in every place where I put a memorial of my name there, if you come to the place where my name is mentioned, I will also be a father to you and bless you. And the taste of a father to you is like the taste of a human being: and the taste you will find me in the place where I mention my name, and that is the place of honor.

Verse 22

And if an altar of stones, they are hewn stones, the taste is like that of his servant Joshua the son of Nun, a young man, and many like him, you shall not build a building of hewn stones with them, and he shall hew them with the shearing of his sheep, because he is hewn quickly, according to the taste of his hewing, only whole stones like that of his hewing. :They are created

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Your sword: Know that the word sword is a noun for anything made of iron that can be used to cut.
And she was also very careful about it, and she was defiled on every stone, like a girl who stepped on an ox.
And the lifting, because it is the custom of the stonecutter to lift his hand with an axe to cut out of the stone what he needs in order to level it: and a secret, you shall not build with them, as we explained in the section of the commandment to Aaron.

Verse 23

In Ma'alot, one of the Sadducees interpreted Ma'alot as a division and a height above the Lord, and he is truly above the Lord, who interprets the commandments according to his own understanding. He also has no knowledge of the grammar of the language, because Ma'alot is a word and a height above the root, and it is a shoe and its handle, and worn-out shoes, or he walked in shoes, and behold, his nakedness was revealed from above, only Pii in Ma'alot is like Ma'alot seven, and the reason that you do not reveal your nakedness is known, therefore the height of the altar of burnt offering is no more than three cubits, and our ancestors, the blessed ones, have already copied the shape of the lamb and all their words. :truth

Chapter 21

Verse 1

And these are the judgments which you shall set before them, as he set before them, and this is the Torah which Moses set by mouth or in writing or in both. And before I explain this parsha, I will say that in it, every mitzvah and law stands on its own, and there is also a figure of support to adhere to the verses, and the root that a person should not commit a crime and force someone who is less capable than him, and starting with rape in the body to enslave a slave, and then he mentioned the mother, and mentioned beating a man because he needs it and if a man beats his slave, and mentioned beating his father and even the one who curses to distinguish between those who are beaten, and mentioned stealing a man and selling him for the sake of a slave to distinguish between a Jew and a Jew, as I will explain, and mentioned the law of an eye for an eye to distinguish between the eye of a Jew and the eye of a slave, and mentioned goring an ox to mention the law of a slave who dies, and mentioned the law of how a man opens a pit to distinguish between an ox that dies in a pit or is stolen, and all this for and is sold for stealing, and then he mentioned the crime in wealth and starting with the field and the vineyard, which are the main ones, and then what the land produces, and then the virgin who is forced because she is, in a calf and a calf, and a free guard and a guard He drank and asked a little one, so he said, "How can he seduce her?" And he mentioned a witch after her, so that the lover of the girl would seek words of enchantment to fulfill his desire. And he mentioned the beast because it has no mouth to cry out and those who hear will save it from the hand of the one who lies down. And he mentioned a sacrifice to God for the virgin as a reason to prostitute the daughters of Moab and bow down to their gods. And then he mentioned a resident alien because there is no helper for him, and after him every widow and orphan, even the poor who is a borrower, and it is written, "Servant of a borrower" for a man who is a borrower. And after all these, he mentioned the jealousy that a person can do in secret, like God, you will not curse because he fears openly and will not delay the milk of the wine. Therefore it is written, "No, and purify yourself," and so on the firstborn of sons and the firstborn of animals, and he will not eat prey for a Jew. You will eat with the tongue of many, and he will not bear false witness because he is jealous in secret. And so on you will not be after many and poor, even if he is poor, and the injury of the stray and the bedridden, and he will not turn aside to speak with the judge. For he can secretly pervert justice, and he will also speak false words with him, so stay away, and so you shall not take a bribe, and you shall not oppress a stranger, and the reason for mentioning the year of omission for the sake of the poor of your people shall eat, and the reason for the six, and we will explain it well.
Days passed and the son of your maidservant died and was a foreigner, and he said afterwards, "And all that I have said to you, keep and separate the second word, and the reason for three legs, that all Israel should gather to worship the Lord, and when they keep the Feast of Unleavened Bread, they will remember the first word and not serve." Therefore, he returns to mentioning Passover, you shall not slaughter with leaven, and because he mentioned that they must come three times and bring a sacrifice, he also mentioned the firstborn, and because of the large number of goats at the time of bringing the firstborn, he mentioned that you shall not boil a goat, and I will further clarify this, and after we found in the Mishnah Torah that your Hebrew brother will be sold to you, we knew that even he who is a fact that the truth is what the Sages have transmitted, that the slave Hebrew slave is like him, and there is no slave like you, and despite the is an Israeli, I will mention the words of those who deny it, there is a saying that the Hebrews are from the descendants of the Hebrews, and the meaning of Abram the Hebrew is like that. And there is a saying that it is called so because it came from beyond the river, and they have a support, and I took your father Abraham from beyond the river, and everyone who is of the children of Abraham will be called a Hebrew, so the Ishmaelites and the Ammonites and the Moabites and the Edomites are Hebrews, and if we lean towards Eber, the thirteen sons of Yoktan will also be Hebrews, and others said that the meaning of Eber is that which speaks in the Hebrew language. They also said that the Canaanites would also be called Hebrews because they speak in the Hebrew language after the name of Eber, the son of Shem, because the verse mentions the father of all the children of Eber, and Ebed was a worshiper of the Lord, and Abraham was a Hebrew by lineage and religion, and Moab and Ammon, if they are in the sense, would not be called Hebrews, also Ishmael, because the Scripture says that in Isaac your seed will be called, not in Ishmael, and Esau will not be called a Hebrew, but an Edomite and the father of Edom, and so the prophet said, "And I loved Jacob, and I hated Esau." And behold, you will not find the word "Hebrew" in the entire Bible except for the children of Jacob, and Abraham's fame was great and his name was known everywhere, because Build

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Altars there and he calls by name, also Isaac, and the sons of Heth said to Abraham, "You are a prince of God among us," and to Isaac it was said that you have become very strong (a witness) from him. The scripture also said about them, and he will judge kings over them. And Abraham had great gain, both for Isaac and for Jacob. And this thing was heard all around, and this is the interpretation of eating the Hebrews bread, and a taste of the land of the Hebrews, from the land where the Hebrews were scattered, or a taste as I have explained to you, so that they would think that the land was theirs after the name was given by the mouth, and the witness and return you to the land of your fathers. Therefore Moses said, "The God of the Hebrews is called upon us," and the meaning is, "The God of Abraham, Isaac and Jacob," or a taste of the God of these Hebrews who are in your possession, and this is the correct one. And there is a saying that a Hebrew should return to the religion of the Hebrews, and this is not possible for someone who is not from the Hebrews to be called a Hebrew, and these are why they did not call for not worshipping them among the Jews. Ahijah is not a man, and there is no Jew who is not from the family of Judah, and let him not claim to claim the man on my right because he is called by the name of the kingdom, and there is no interpretation of the Jews. Let them hurry to Judah, and if this Hebrew slave is not an Israelite, why should he serve six years alone and the Israelite until the year of jubilee and the passage next to this, and why should a man sell his daughter if she is an Israelite? And these are the things that happened to these for the sake of the woman and her children, even circumcision and his service forever, And what they found is written in the parashah, "If a slave goes forth, the ox will gore him," and they said that he is the Hebrew slave mentioned: "And our sages have brought all of this to light."

Verse 2

If you buy it, from the court that sold it for theft, or yourself, because it is written and sold to you, if not: the acceptance: six years, we will explain it
in the verse that it changes the wages of a hired worker for a free period, the
judge is added as the judge for a free period, or the LMD is added, and it is the title of the name. And the reason for gratuitousness is if his master took it out on him, if he fell ill with medicine, he will not repay it, or it is mentioned that because he was sold to a foreigner, he will redeem it for money, and if he was sold to a foreigner without money

Verse 3

He went out alone, like his body, and closer to them than the limbs of the high mountains, and the meaning in his body was a servant and in him he came to his master's house alone, not with another body, so that he might remember and his wife went out with him, and he might remember if he was alone: he would come in the parts of the words for the one who comes after him.

Verse 4

If his master gives him a wife, this indicates that she is a Canaanite, because a man does not give only what is in his possession, and she is his wife from one of the nations, and there is no need for her to be a Canaanite, as long as she is an Egyptian or an Edomite and from the nations that surround the land of Canaan, because it is written that from them you shall buy a slave and his mother. And know that the yield of the seed will change with the change of places, therefore the sons of Aaron were chosen for the priesthood forever, and the copyists of the Torah said that a Hebrew slave would not be executed if one of the conditions was lacking, such as loving his master, his house, and his wife.
And his sons, and it was well with him, and so was the word of a rebellious and a teacher, and their word was right.

Verse 5

Verse 6

To God, they are the judges and they are the priests or the judges who are the kings because the Torah is in the hands of the priests, and the Torah is changed by the king, and they are called God because they are God's officials in the land and they presented the second one back to God. And the Gaon said that the reason for the door and the mezuzah is to recall the Passover of Egypt, when God passed over the door and brought all Israel out of the house of slaves, and why did this Israelite love being a slave, and others said that the reason was to guard the door of his master. And according to my opinion, the reason for the release is indicated, and the judges of Israel sit at the gate of the state, and Boaz rebukes, and a rebellious son, and lies with a betrothed girl, and the reason for doing the thing openly, and so is the one who is locked up at the gate of the state, and if he claims that it is a gate, they will prove that between the two of us there are doors and a bolt, there is no door, like and he served forever, our sages said that it is the world of the
Jubilee, and in the section on Mount Sinai it is explained until the year of the Jubilee, and so if his master dies, he goes out free, because the scripture says and he served, and behold, we found him, and he lived there forever, and there was a short time.

Verse 7

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And if a man sells, this man is an Israelite, and there is no law of her going out for freedom like males, and there is no need according to the Gaon, "She shall not go out nor return." And this law of the mother, our sages said, is that her master bought her to sell her when she was an adult, because the adult is not in the possession of the father, and this is the reason for her purpose, which is that she is destined to be taken for himself or destined for her son or redeemed by her father or one of his family, and this is the reason for the redemption, therefore he did not mention the redemption. And it is possible that the redemption is a work that comes out for two years, and he returns to his master to ask for the redemption of the years that remain until she becomes an adult. And the Aramaic translator said that for a foreign people for a foreign man, and the Gaon said that as much as a Gentile is also a righteous man, and in these pillars of the Torah, he should replace word for word and say that the mountain is under the people, and this is also the matter under the people, and the sacrifice was hung on the seventh day under the fourth, the seventh generation under the eighth, and many others, and already all of them are parashats without expiration, and their book is worthy of being burned. And I say generally that we have places in the Torah where he inherited her, because it was known that our sages named him as a figure of reference and the main thing they knew, as it is known in the copy that the man will inherit his wife, and they demanded that this verse be like a male, because all of Israel knew the interpretation of the verse, which is as it is meant and plain, because it is impossible for a person to say, "Give Reuben's inheritance to Shimon," and he wants to say, "The matter was reversed to give Shimon's inheritance to Reuben," and the evidence is that it is written, "And if his father has no brothers," and here it has no meaning, because what is the meaning of saying, "And you shall give his inheritance to his father's brothers," and he said, "And if his father has no brothers, you shall give his wife's inheritance to him," and it was not appropriate for a man to inherit his wife if there were brothers to his father, and it is true that the verse is as it is plain, and they added to it the meaning of the word "acceptance," and so it was the firstborn whom she bore. It is as it is meant, and they also had a Kabbalah because the eldest of the brothers is the one who interpreted them, and they demanded this verse as a reminder and as a reference, and also for a foreign nation that God has for them in Kabbalah that a man may not sell his daughter twice, and they called this verse as a sign and as a reminder, and it is simply as it is meant, and so it is, that an Israeli may sell himself to a resident alien, even to an Israeli, and he has the authority to sell his daughter only to an Israeli, not to a foreign nation, and this is what is written, and if he is late, he is a follower of the people, and if a man sells his daughter to his mother, and so on. And now, if these three are not for her remaining, her covering and punishment, but if she is destined for him or for his son or for redemption, and so on, and even for your mother-in-law, he will return to the gift, you will give, and the witness whose interpretation is as the Scripture says, in his betrayal of her, and the reason is that if the father betrays his daughter to a foreigner, we will not abandon her and take her out of his possession and he will not rule over her. And I was forced to elaborate because the names are in three ways, one is an individual like the first Adam, Moses and Aaron, and the second is a species like a man because it will be in the skin of his flesh, and Judah said to Simon his brother, because there is an individual like a species, and so I had an ox and a donkey, and the third way is for many, and it is not possible to call it a single one like a child, a crowd, a people, a nation, and a camp. And in the mouth of the nation, Abimelech and his house and his kingdom are also righteous, because it is written so, and God healed Abimelech and his wife and his mothers, and moreover, because you have brought a great sin upon me and upon my kingdom:

Verse 8

Verse 9

And taste as the law of the daughters, as the law of the daughters of Israel:

Verse 10

He or his son will do it to her, and so on, if another (if) he or his son will take it for him.
Her remains, her sustenance, and we found from your remains, and here is the bread. There is also a remnant of meat, and it rained on them: as a remnant of dust, and it is possible that this is what will be her flesh:
her covering, as it is meant, and we know the two lessons from the words of Kabbalah.
And she was tormented, some say that it means her dwelling, and some say that she was tormented, both of which are derived from the word "tormented," and so on. And our ancestors said that she was tormented was an allusion to the time of lying down, and I have already shown you in the verse: "The assembly is a garment of time" from this derivation, and the word "and she was tormented" and "she was tormented" is not 21 as it means.

Verse 11

And she went out for free, when she was of age. And there is no reason for money if the father sold her because five years remained until she reached adulthood and she reached the time before, he will not ask the father for money for the months that remained. And it is not possible for him to return and if three of these are added to those who are close for and she went out for free, there is no money and there is no judgment: the daughters

Verse 12

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Death: Death will be done, it depends on the court.

Verse 13

And he who did not hunt, as if he were on his side, and you hunted my soul, and his side turned to him, who was mistaken, as if he were a fig tree to me, and the reason is that the Lord turned to him and struck without his side, and this is the reason: It will be clear to you in the verse: May their heart be with them and this is their reason: and I have appointed for you a place, they are cities of refuge.

Verse 14

And if he did it with malice, with deceit, to the point of killing him or someone else, even if he fled to me to escape, take him from my altar and he will die, and this is the first verse reversed, because because the Lord is near him, He has given him a place to flee there, and the one who kills with malice has no place to flee because he will be taken from a holy place to die, and the altars of a holy place, and there is no need to mention the Holy of Holies because the priests do not enter there, and even if someone is a stranger from the seed of Aaron. He also has another reason, if the one who kills was even a priest who offers a sacrifice before me, he would not be allowed to serve before me, were it not for the word of Kabbalah. And the Gaon said that the interpretation is: to kill him, and he killed him, and so on to lie with Jacob's daughter.

Verse 15

And he who strikes his father, he first mentioned that a person strikes and dies, he shall be put to death, he too is a general rule, and then he specified whether he struck without cause or with malice, and he said that the father struck and did not mention and died, and our sages said that he shall not be put to death until the blow is visible, from which blood comes out. And the taste and the mother are the same, and the blow draws himself and his people, and he and the blow of his father and the blow of his mother, and so on, and he steals a man and sells him, and he steals a man and is found in his hand, and this man is an Israelite, small or large, and the taste of the great one is that his heart steals and the small one: as it is understood.

Verse 16

Verse 17

And he curses his father, our sages also said until there is a curse in mentioning the name of God, as in "And he cursed them in the name of God." And the Gaon said that a verse entered and a man steals between blows and curses because most of the stolen goods that are sold are small and do not know their fathers, and it is possible that they will be killed or cursed and they will not know, and the guilt is on the thief's head, and he will taste and curse the living or the dead.

Verse 18

Or with a fist, a hard thing, and in the words of the ancients, 'with fists' and it is possible that the alpha is added: and there was a 'magaz' under their fists, and he tasted a piece of dirt, because the interpretation of the separation of the grains
And he fell to his bed, sick, like all his beds, you became his patients.

Verse 19

And behold, upon his support, as if a man had his support in his hand, and the sages said that the interpretation is upon his support himself, and the reason is that he should not rely on another, and the reason for the first interpretation is because there are two faithful witnesses.
And the reason is only that he should rest, rest in his house and not engage in work. And the Gaon said that the interpretation is that he should rest from his profession, and the first is grammatically correct, and the reason he gave is so that he should be absent from his work, and the reward of the cures, and the healer, and they are two, and they are rest and cure, and with them three more we received from our ancestors, and they are disgrace and sorrow and harm, and to allow the words of the doctors are the words of an individual, because in my opinion, the truth is to rely on the Creator and not on his understanding, as in the way of the zodiac and the way of healing, because he is your doctor, and there is no need to make another doctor a partner with him, and so he said, The scripture said, I am the "And I will remove sickness from among you, and bless your bread and your water," and the opposite is that which you cannot heal. It is also written in the Book of Proverbs: "In his sickness he did not seek the Lord but in physicians." Likewise, it is written: "I will heal him, for he will be wounded and bound up."

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And taste and cure: He will heal from the heavy building that is pressed and not like the light, and the blow is from the hand of man and man can heal it, and who will heal whom the Lord has struck, only the scripture says: "Thou shalt and bind us up," and taste that you cannot heal as you would heal from the blow of a man.

Verse 20

And if a man strikes his servant, the deniers said that this is a Jewish servant, and likewise a Hebrew servant, and they interpreted that he would avenge himself for striking his master. And our sages copied that if he avenges, he will take revenge on the beaten servant, that the master should kill him with the sword, and after we found that the sword avenges the covenant, avenges the vengeance of the children of Israel, we abandoned the first interpretation. And the Gaon said that the scripture did not mention the son, but mentioned the servant because the father had compassion on him. Son:

Verse 21

Because it is his money, his taste, when he gave his money, he should be punished. There is also a saying: He will not be established because he is pitied for his money.

And the meaning of "day" is a whole day, which is 24 hours, and in the commentary on Parashat Vayyakhel I will extend it a little:
And the meaning of "days" is that the hours mentioned are in two days.

Verse 22

And when they are established, the building will be built, and the non-non will be rooted in the matzah-loving sect, like a quarrel.
:And they will burn him with fire, and they will give him this or that.
Her children: and if there was none
And the reason for the pregnant woman being able to stand on her own two feet, we would think that this judgment is not like the judgment of all the murderers, and
there will be no disaster, for the woman.

Verse 23

Punishment will be punished, and the reason for mentioning eye, tooth, hand, and foot is that a person can do with one eye if his sister is absent what a person cannot do with one hand, and he can do with one hand what he cannot do with one foot. There is also a tooth for which the punishment is less, and that is the tooth of a slave until he is seven years old. And there is a saying, "These are the organs that are external to a human being, the eye to see, because most of the crafts depend on it, and the hands are the craftsmen, and the habits to carry the word, and it will also harm the body, not to grind the food, and the years are mentioned because the years will corrupt the body, and there are crafts dependent on the word, and the scripture did not mention the ear, because it is from the inside and has crooked ways and will not quickly come to harm from something external, nor did it mention the nose, because if it does, it will be harmed."

also

The death of man

Verse 24

Verse 25

:Burn, it is a fire stroke
: Wound, to break the bone, and also a blow, a wound,
and a bruise, is a blow to the flesh and skin that makes a wound. It is called so because all bad wound and all impure blood will join it. And the deniers will interpret all those mentioned as being as they understand, and the copyists of the Torah said that there is a ransom for all of them, and here it will be an eye for an eye, because the one who inflicted the wound is obligated to put out his eye for the eye that he put out, only if he gives a ransom for his eye, and this is according to reason and also its owner: he shall die, and then if a ransom is imposed on him, and in the parashah of Amor to the priests I will extend a little

Verse 26

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The ancients said of the eye of his servant that he was not an Israelite, because his judgment was like the eye of the freedman, whoever is of the seed of Jacob, and this is his servant from among the Gentiles who returned to the religion of Israel. And the wise man said that he tasted the eye and the tooth because of the heat that he saw and told, and it is correct in my opinion that the scripture speaks of the present, because the plague The other is inside, and there is no dangerous organ in them like an eye or a tooth, between the blow with a stone or a stick or a hand, this too is conveyed to the master that his slave should not be removed more than necessary and that he should be afraid if he is punished, he will do something that he will not be able to control forever. And the deniers said that this is the Hebrew slave, and if the two interpretations are weighed in a balance and are equal, the Kabbalah will determine the truth. They also accepted that the slave came out in the 24th chapter: the limbs, therefore I said that the scripture is a well that is always present and relied on those who remain on the oral Torah.

Verse 27

Verse 28

Because it is easy to mention or a woman because there are places where it is not customary for women to go to a place where there are oxen, such as in the fields, so that no one would think to say that she brought something that deviated from the custom of the country, and this is the meaning of the word "and the man killed a man or a woman," and likewise the meaning of or a son of Yagah, a young boy or a young girl, so that no one would say why the boy's parents did not protect him, because: "If he had been a boy, he would have run away from him and escaped," and for both of these the first one also came
And he will taste and not eat, if a man slaughters it before he is stoned, and perhaps his master slaughtered it and he did not know whether he was struck: And our ancestors copied because every place where it is said not to eat is forbidden in enjoyment.

Verse 29

From the day before yesterday, before that day, and we do not need the interpretation of the Gaon who said that his taste is that his husband be appointed three times and the
appointment is a warning by qualified witnesses. And the copyists of the Torah said that his husband will also be put to death, that he was put to death by the hands of heaven, and it is true that there is no ransom for the dead in court. It is also possible that it is like an eye for an eye, because he is obligated to die if he does not give the ransom for his life.

Verse 30

If atonement is offered for him, do not be surprised, for this is not what is written, and you will not accept atonement, for it is written there: For the life of a murderer, and the owner of an ox that goesres is not a murderer with malice.

Verse 31

Verse 32

If he was a slave, our sages said that he was a Canaanite, and in my opinion from one of the Gentiles, and it is not far from my view that he is also a Canaanite, and thirty shekels of silver was the price of the average slave in those days. And the deniers said that he was a Hebrew slave, and thirty shekels meant five shekels each year.

Verse 33

And if a man discovers a cave, which has already been dug by another or he himself dug it in the beginning. And our ancestors said
:The amount is ten tapas
:An ox or a donkey, or any beast, and mention both of these because they are more

Verse 34

He shall return the money to its owner, there is a saying that he shall give the money of the healer and take the dead one. And the copyists said that if the dead one is his, he shall return it to the owner of the ox or donkey, and this does not mean that he shall take the money of his ox and also take the dead one, only that the dead one shall take some of the money of his ox, and likewise if it is broken, he shall take the broken one and the wages, so that he may share in the damage, and if it is small, and this is the truth.

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Verse 35

The ox of his neighbor, one ox close to another, as one ox leans against another, and if it were like the words of the son of Zuta,
It was written that the ox was his companion, and a sentence was passed that divided the living and the dead, being the one who struck and the one who was struck.
It is the same, and the law of the Mishnah was not mentioned in the Scripture, it was only in the Kabbalah, and we do not need to mention anything: it is enshrined in torts.

Verse 36

And he will die, according to the will of the Almighty, as before.

Verse 37

He shall pay four sheep, perhaps he will be afraid, and if he were alive he shall pay two, perhaps he will repent and return the theft. And the punishment for the ox is severe for two reasons, one is that he stole a small sheep and he stole it secretly, and the second is that a person will plow with an ox and if he steals, his ox will cause him great harm.

Chapter 22

Verse 1

If in the underground, because he was rowing in the darkness of houses. And after the scripture said if the sun rose upon him, we knew that the rower at night would row because he could not do it during the day, because during the day people would see him and at night there is no savior, and it is possible that the thief would kill the owner of the house. Therefore he has no blood, and blood like blood, because his blood is in him, his blood is in his soul, and he is called so because he is one and he carries all four, and the wise men of medicine will admit so, and there is no reason for anyone to seek his blood to redeem him. And if the owner of the house killed him during the day, he would say: Why did you not show that he was a rower?

Verse 2

And he shall pay in full: and he shall return to the living thief, who said, "He shall pay in full for him," and
the ox shall be sold, and the court shall sell it, and it was possible to sell it for the value of his theft, if there was no receipt in the hand of our fathers: for he shall not sell it until his theft is equal to its value. This is also right and true.

Verse 3

Verse 4

If a man burns, he will burn from the section, and from our city, and from his city, from the additional heavy building.
And burning, from the forest, and so you burned the vineyard, and because it is intentional, the scripture says, "It is better, and if he has no field, he shall give him the price of a field better than his neighbor's field."

Verse 5

If a fire breaks out, because he was not careful to remove the thorns, he will be punished, and if he is not on purpose, then it begins: "It breaks out," and the verse that ignites comes after another, because a person will be burned, and he is on the path of the clear sky.
: Gadish, the sheaves set
up, before harvest. Or a field, for the seed. And the ancients copied everything in the field that has a custom of being:

Verse 6

To keep money or tools, he keeps them for free.
And a thief, really? Or the guard says yes.

Verse 7

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And the owner of the house shall bring near, the owner of the money, and they shall bring
him before the judge for his neighbor's work, as for the work, and there I have interpreted it. And if he does not confess on oath, he shall pay two years to the owner of the money, and if the keeper repays him from his own money, he shall take two years from the thief.

Verse 8

For every crime, there are two interpretations, one for everything a person commits and steals, and the other: anything that goes beyond the permission of its owner, as a reason and commits a crime.
Regarding an ox, and after initially mentioning money or utensils, he said that the same applies to the judgment of an ox and any loss, and if the stolen thing is found in the hands of the keeper, he must pay two years because he made himself a thief: and the same applies to the loss that he did not confess to and knew whose it was.

Verse 9

A donkey, an ox, a sheep, or any animal to be kept, is a hired keeper, and he mentions with a keeper for free money or utensils because there is no trouble in keeping them, and the witness is that he is a hired keeper, and the first keeper for free who said he will pay to his owner and the first and we will be brought near. And the reason by which God will condemn the thief or the owner of the house is that the loss is found in his hand.

And he tasted and died according to the watchman.
: Captive, who was taken by a battalion by force

Verse 10

The oath of the Lord shall be between them both. And the dead man or the broken man shall take the oath in captivity.

Verse 11

Verse 12

He will bring him, he will bring him from the wilderness to be there forever, and so it is written, "When the shepherd saves,

Verse 13

Its owner is not with him, according to reason it would have seemed to be literal, and when we looked at what the ancients copied: we saw that it was also correct.

Verse 14

:He came for his wages, this evil came to him for the wages he took.

Verse 15

He will hasten to marry a woman, from another verse, hasten and there are his verses. And because we found in the rape fifty pieces of silver, they said that it is the fast of virgins and the way to demand that 24 and 25 of the word "quickly" instructs that the inscription of a virgin is from the Torah, and it was more correct to demand that it is from the reason for hastening, how much is it, R.S.: that they are money from them and our sages copied that there is a punishment for adultery and a defect

Verse 16

Verse 17

A witch, Rabbi Yonah said that the "A" is added, and not a correct word, because all "A" is added in names or in adjectives, except for verbs in the future tense, all of which are from above, therefore a witch is feminine, and we will know that the sentence of a person who sacrifices to God or a woman who sacrifices is one, as is a witch, and so is the sentence of a sorcerer, only

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Because the women are like faces when I retire in P. because she goes out to war, the scripture mentions it, and already
The sorcerer mentioned:
And the reason she will not live is that she must die, and if the witch is not an Israeli, the scripture forbids selling any living thing from her:
Israel, and the main thing is that she should not enjoy any pleasure from Israel.

Verse 18

"Whoever lies with an animal, the Scripture speaks more about the present, and likewise the judgment of female birds."

Verse 19

Sacrifice to God, and the reason is known in the world as Mulk and Kamosh, it is also known in the beginnings of the Lmad that the sacrificer will be condemned even to the angels. If he is a group of people, they and everything they have will be condemned, and if he is an individual: the copyists said that he will be killed alone.

Verse 20

And a stranger is not given, the Gaon interpreted it because he is close to a sacrificer, that the sacrificer's judgment is upon an Israelite, and the reason is that God alone does not do as those who beat the Lord did. And the reason is that a stranger is not given like Naaman, who bowed down to his God as well. And the reason is that a stranger is not given is that he is a resident stranger because he has no family, and any of the citizens can defraud him of his wealth, even in his apartment, and also bring him to pressure by means of testimony, because the scripture says: You shall not answer your neighbor.

Verse 21

You will not be tortured, in the plural, because the judgment of those who see the tortured and remain silent is the judgment of the torturer, therefore
It is written: If he answered, you answered and I killed you.

Verse 22

Verse 23

Verse 24

And the reason why money should be borrowed from my people, except for the nations that are foreigners, is also that the poor rely on the name of the rich: let the rich not think that the name of the rich will love us more, therefore they became rich.
And the taste of your people is that you are his friend, and although you are a creditor, you will not be his creditor, that you accept a single doron from him so that you do not disgrace
him. And the taste of a bite, it is a bite that grows, and it is called a bite because the judgment of the bite will increase moment by moment. And he said: You will appoint to bring in the witnesses.

Verse 25

Solomon, in the language of the Holy Scripture, is not like a dress, because Solomon is a name for a person, and he is the one who covers himself with it, and so is light like Solomon, and behold, every Solomon is a dress and not every dress is a dress. And if the questioner asks what will benefit the creditor to take every day of his completeness, from this scripture we learn that if he finds other clothes in his house, they shall sell them among his wives, and the creditor shall take the completeness every day, so that he may not take another's wife, because at night it is forbidden for an Israelite to take it, and
it will be a reason for him to cry out to me, like the orphan and the widow who cry out, and the punishment is that the sons will be orphans because the orphan answered, and the punishment is that the creditor cries out for him, to be forced into it, because they will bring him into poverty to take a wife and his completeness will be taken. And whoever testifies to the interpretation of a dress, saying that it is his dress for his skin, and there is another witness, denies it, and nothing will be established by his words, and the wise will understand.

Verse 26

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Verse 27

"You shall not curse, secretly or openly." The sages distinguished between a curse and a curse.

Verse 28

Your name, nickname for Tiruz:
And your tears are called "Yitzhar." And the wine is called "Yitzhar" because of the abundance of the wine, because the vessel is immediately filled: as the treader treads, and as the winepress is filled.
And the Yitzhar is called a tear because it comes down drop by drop like a tear from the eye.
You will not delay in giving it a name, and the latter is explained in the words of our sages. And the taste of the firstborn of your sons, because it is the first fruit of the vine and the fruit of the olive tree, and the firstborn is the first of the young. And the deniers interpreted it in terms of the commandments of its fruit, and said that your fullness is like the pregnant woman, like the organs in a full belly, and the taste of your tears is like the seed, and it was appropriate for it to be the opposite, and there is no need to answer them.

Verse 29

On the eighth day you shall give to me, in the camp over all Israel and in the land over him who is near the chosen place to give it on the eighth day, and until a short time in the matters of acceptance for him who is far away, and so is the first sentence.
Firstfruits of the earth.

Verse 30

And the taste of the remembrance and the flesh in the field of another prey, and on the eighth day the firstborn you are forbidden to eat, and everything that is not the firstborn is permitted to you, except if it is a prey.
And taste and holy people because there are people who eat all carrion and prey.
And you shall throw it to the dog, for it is fit only for the dog to eat it, and the meat that has been devoured contains in it the image of a harmful poison. Therefore, it is permissible to give the carrion to a stranger or a foreigner, and not to devour it.

Chapter 23

Verse 1

And you shall not bear false witness, lest he utter a false thing from his heart, and mention something that is not clear. Do not put your hand, lest he join with a wicked man to testify, knowing that nothing will be established by the testimony of one witness. Some say that it is forbidden to ask for a witness who will bear false witness against him.

Verse 2

And the word "to incline to scorn" is found throughout the Bible, and is also found without a sentence, and Matthew Ger. And the sages of the late explained that from this we learn that the law is according to the multitude, and what they copied is the truth, and this is the verse that I named as a memorial when I interpreted the verse to the Gentile people, and after the scripture said, "You shall not follow many only to evil:" From this we learn that if the multitude does not become evil, it is commanded to follow them.
You shall not answer a rabbi, a commandment upon every Israelite, and even if the judge before whom the dispute is, to help his neighbor. And a reason to deviate, the judgment

Verse 3

And because he said to incline towards many, and it is known that the rich love many, he said, "When I reminded you not to help the rich, likewise do not help the poor in their struggle." Our sages have already brought this to light.
The stray ox and donkey.

Verse 4

Verse 5

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And the meaning of "and cease" is like "hadal", and so "and keep", and the meaning of "ceased" is that you leave the matter alone, only untie the knot of the burden, because the custom is that when you untie the knots, then the burden will leave it and fall on the ground, therefore he said with his people. Others said that its meaning is like a kind of crushing, and they said that they were grieved by Ezra and they left Jerusalem and he :far from me

Verse 6

You shall not pervert the judgment of your father, when the judge shall speak, and the priest or judge shall warn: and so shall he speak falsely: stay away from the word of the witnesses, whom you shall thoroughly investigate.
And do not kill a clean and righteous person in the same matter, do not be angry with him because it is clear to you through evidence that he is wicked according to the image of that matter, and you say, "Since he is wicked, I will not justify a wicked person," and the reason is that if he is wicked in the matter, I will take revenge on him."

Verse 7

Verse 8

And he distorted the words of the righteous, said the Gaon, which were worthy of being righteous words and we have no need, only when my eyes are close, so speak, and the reason is that the bribe will do in the soul of the righteous what the giver desires: and the reason is that a just judge will say justice, and the bribe will bring out a perversion from his mouth.

Verse 9

And a stranger shall not be oppressed, even with the judge, so that the judge may not consider when an Israeli contends with a stranger to help the Torah of Israel. Likewise, the Scripture says, "You shall not oppress the words of an individual, and the witness, and your judgment shall be just: between a man and his brother and a stranger."

Verse 10

Verse 11

"You will be missed, this is the rod of every man whose hand is Moses."
And it was fitting that you should leave her as if she were not yours, and it was fitting that you should leave her on the seventh day, and so on: six days, because the Lord is the sign of the land.

Verse 12

And six days shalt thou do thy work, to till the ground, and the Lord shall give him rest.
And the stranger, who is hired to plow and sow and reap, therefore remember him after the servant.

Verse 13

And you shall not make mention of the name of other gods, nor swear by them.
It will not be heard from your mouth that you will make others swear by it, as it is written in the book of Joshua.

Verse 14

And because it is the custom of all worshipers of the Law to sacrifice to their God on certain days, the Scripture says three steps, and the meaning is like times. Also, the meaning is like lifting up your feet to the torches, and the meaning is three steps, therefore he said to me, and not to the Law: And he began from the beginning the Feast of Unleavened Bread.
And the taste of the feast is like the feast of the Asar in the thickets.

Verse 15

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And a reason for a new time, spring, when the barley will find spring and they will not see
me, there is no active face, only those who come to the circle will see, and everyone who remembers you will see you.
:penny

Verse 16

And the Feast of Harvest, the firstfruits of the wheat harvest,
and the Feast of Ingathering, where the year will be completed and will begin from threshing to sowing. And after he said, "Three feet, you shall celebrate for me," he returned to interpret it, because the commandment is for males.

Verse 17

And the Lord's reason is that they should go as a servant goes to his master, and in the parshah, behold, I will reveal a secret to you.

Verse 18

You shall not sacrifice the blood of my sacrifice with leaven, which is the sacrifice of the Passover, and here it is forbidden that leaven be found at the time of slaughter, and the taste of the blood of the sacrifice of the sacrifice which is on me, because its blood will be sprinkled on the altar, and because the time is short: it is commanded that the incense of the milk of the Passover be until morning.

Verse 19

The deniers said that a goat is a derivative of a goat, and this is not possible, because the word "gad" is a root and a tongue is plural forever. And he said that it should not be cooked because it is ripe for harvest, we also considered this correct because at the edge of the harvest it is by the power of the sun, not by the power of a human being, and what else is there in milk, and where did they find that bread is called milk, and what else is there in its mother's milk, and where did they find it like this language, and why was all this necessary because it adhered to the beginning of the firstfruits of your land, and did they not read in the Mishnah Torah that it adhered to the meat in the verse: You shall not eat any carrion, and in its place we have Asher. And by way of explanation, a goat is the smallest of goats and sheep, and so a leopard will lie down with a goat, and for this reason the Scripture will authorize us to say that it is a goat, and the Lord commanded that the goat should not be cooked in its mother's milk, because today it is the custom of the Ishmaelites to cook the goat with milk, and they say that it is an evening dish. And the taste of it is forbidden because it is like cruelty in the heart, as if it were a taste of him and her son, nor should a mother take care of her sons, And when he said, "It is forbidden to eat him and his son, you shall not slaughter him." So this is, even though he is not slaughtered, it is forbidden. It is also known in the scripture, "You shall not eat him." For just as it is known that meat that is not cooked is not eaten, the matter is more serious because the slaughterer or the cook, even if he has not eaten from it, has already committed a sin. And we found in the custom of the one who combines milk that he combines milk with this, because the milk of one goat is a little, and the buyer does not know the milk of a whole sheep and a goat. Therefore, it is forbidden to eat a small goat with any milk. And the small scripture mentioned that from it we learn about the large one, because the scripture speaks about what is found in abundance, because the flesh of a sheep does not mix well with milk. And now what our ancestors transmitted, that all meat is forbidden with milk, is true, and so is meat in the field, it is a prey, as the scripture speaks about what is found in abundance, because it is also a case of night, since the beasts of prey are in the field, and the law of prey in the city and in the house is one.
Hunting: hunting an animal

Verse 20

Here I am, the speech of Abraham the Sephardi, mentioned here I am, stretching out my tongue in pride, who appealed to those more honorable than him in his words, and a great thing came out of his mouth, saying that humans are more honorable than the angels of God, and he said that they were created for humans, and his evidence is the words of our sages, z"l, and they did not speak only about the angels who are renewed every moment, and their words are true. And he further brought his evidence, saying that He sends an angel before you, and behold, he forgot the words of God to Cyrus, I will go before you, and also to guard you on the way, and he said that the guard is more honorable than the guard, and behold, he did not know that Jacob our father, Moses our master, and David our king were shepherds, and it is written, "The Keeper of Israel will neither slumber nor sleep. If the Lord does not guard a city, the Lord will also guide you wherever you go." And it is written, "The Lord will liken the king, even the angels to ministers, and the sons of men to servants." And behold, it is written, "And the prince He said and did. of the kingdom of Persia will stand up, Michael the great prince, but Michael is their prince. And why is he called a prince over Israel, and Israel is more honorable than him? And how will the Lord command the honorable ones? In his eyes, they should guard against the lesser of them, because the scripture says, "Guard against him." And what reason is there that he will not bear your transgression? For how can the honorable feel about the base? And we know that among men there is none greater than the prophets. And behold, Joshua, of whom it is written, "I will raise up for them a prophet from among their brethren like unto thee," when he saw the angel, fell on his face and worshipped him, and said, "What saith my Lord unto his servant?" And so did Zechariah, and Daniel also said, "How can this servant of my Lord be able?" And the Tecaiah says, "And my Lord is wise as an angel of God, and thou hast not come to despise David." And it is further written, "And the house of David is like unto God," which means, "Like angels." And it is further written, "And with his angels shall he be established."

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Praise, even though the neighbors of my house are clay, and behold, they have reason to praise his angels, who are honorable and none is above them, even though the clay that is made of clay, which is brought in the evening, will be destroyed and perish. And David said, "I will see your heavens, the work of your fingers," a metaphor for the existence of the heavens and the heavens of heavens with the throne of glory, ten in number. And there is reason to mention the moon and stars, and he did not mention the sun, because due to the great heat of the sun, he could not see anything but the sun alone. And the sages of the Sefirot said that one star is greater than the entire inhabited and uninhabited earth ninety times. Our sages also said that the entire world stands under one star. And David said, When I saw the moon and the stars, which are great, and the taste of your throne has been established as if it were right since then, I was astonished and said, What is man, that you would remember that he is nothing compared to the stars, and you would lack him a little from God in government, he would be likened to the angels who are rulers, and this is compared to the lower ones, and they are all thousands, and here is also this scripture, the wise man will deny who said and you would lack him a little from the angels, and here is this lack that is not honorable, and it is written, and the stars did not gain in his eyes, although man is high, and the stars, which are the sons of God, are honorable than him, although the angels who are called gods, because the name is the God of God, and in Daniel and the righteous of the multitude are like stars, and in the Psalms all his angels praised him, and he said about them and their sons, because he commanded and they were created, he gave a law and it will not pass, and about the creatures of the lower ones And he began with the vile, and at the end he mentioned man, and said that his name alone was exalted because these will perish and the angels stand on the throne of glory and do not die because they cling to the name of those close to him, and the scripture says, "Man is a vain thing, but the sons of men are vain." And if the angels were created for him, as the saying goes, "The proud associate with the gift of falsehood, why did they stand, and he is not, and how could the honorable be created for the vile, and all the good is great for the sake of a little good mixed with evil, and if man is vain and false, then the angels were created for vanity and falsehood, God forbid, for man was created from filthy dross and putrid blood, and all is defiled and filthy in his life, and even in the holes of his head there is filth that is not higher than the head in a human being on the path of truth, because according to the words of the wise, men are more shameful than the head, and this is an eternal disgrace, because he said that the upper heavens were created for the sake of the earth that is below, and the scripture says, "The heavens are my throne, and its visions are the seeds of every fruit that is" The fruit is therefore in the apple and the grapes, and who told him that plants are fruitless until they become evidence for every living thing, and it is not enough that the fruit tree does not have evidence for the entire body until there is evidence from it for every part of the body, and it is known that the intermediate parts were preserved that way because they are complex and will not soon be harmed from the outside because there is a reverse result, and his view is also the opposite, because what is eaten from the fruit of the apple is the fruit and it has already come into fruition, and the fruit being in the seed is in its power, it just did not come out, and it is found to be greater than God in the power to be found, and behold, the seed of a man is in his shame. And what he said about the heart, he must know that the head is more honorable than it, and he said about the egg that the chick came out of the red, and there is complete evidence that the whiteness is the essence of the chick, and if he understood the secret of the world or saw that we too are like the image of an image to the upper system, and so the scripture says, "But in the image shall a man walk, for when the system is corrupted, man will die, and will he not open his eyes and see that all the lower bodies are darkness and slippery, and there is no light except from the upper ones." And here he also said in his book that man has a great virtue, not because of his body, because his body is like the body of animals, but because of his soul, which is similar to the angels of the highest. And he said in another book that the honor that the Lord bestowed upon the angels is twice as much as the honor that He bestowed upon the Israelites, because the angels, because His hand has reached them with His wisdom, are not more honorable than them, and I say, let not a man born of a woman be proud, thinking that

A high degree, and according to his words, so it is only against the beasts and birds, as it is written before us from the beasts of the earth, and if he exalts his heart in his art, behold, the spider, which has nothing in it, will weave round webs that every craftsman would be tired of making like them in a vessel of divination, even the bees will build six-sided houses, and if for the sake of speaking clearly, most of the things are insinuations, and the knowledge of the tongue is not knowledge in itself, but only in relation to another who will understand. And if for the sake of his knowledge, the judgments of harm, they too were given only to straighten the crooked, for if we were in a place where there was no ox there, there would be no need for judgments of a gored ox, and if we were to sit in tents like the earthen pots, there would be no need for a railing and a mezuzah, and if in the knowledge land of the gods there would be no need for judgments of theft and murder and oppression and false witness. And if, for the sake of of the Torah and the commandments, there is no wise man who will understand them until he knows why he should fast in the tithe and the portions of the sacrifices, and as Moses said to the generation that speaks after him, saying, "And I have declared to you the laws of God and His Torah for forty years, and the Lord did not give you a heart to understand," and behold, he also said in the year of his death, who was the prophet of prophets and the wisest of the wise, "O Lord God of hosts, you have shown your servant, and behold, he will testify that now he will begin to know, for who knows the thoughts of the Lord, for they are deep and sublime above all created things?" Asaph also said, "I am burning, and I do not know." And if a wise man boasts about the wisdom of the Sephiroth, here is an easy matter, and it is to know that the root of two, which is called a fence, has no power over a person's knowledge. Also in the wisdom of measurements, there is disagreement about the knowledge of the surrounding thread, and no one can give complete evidence until the truth is clarified. Also in the wisdom of the zodiac, they did not recognize any of the stars except one thousand and twenty-nine, and here we did not know their number, although we did not know their laws and their origin, although why one place in the wheel is full of stars and another is not, and there are large ones and small ones, and there are also white ones and red ones, and all in one wheel. And in the wisdom of origins, which is for healing, they did not know how a person would feel and how he would be born, and from which organ he would be born, and why he would discharge a hot and dry substance and produce red bile, and it would be appropriate to add to it, and there are many, only I do not wish to prolong it, and in general, here is a person who does not know what a body is, whether it is an accident or whether it dies by separation from the body and why it is attached to it, and who is not his soul, if

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They will understand and be wise in their hearts, apart from the word that sticks in their mouths to be heard by the ears. And now I will unfold to you the secret of the honorable and awesome Name and the secret of the angels, and I will give you a parable about the light of the soul that comes out of the eye. Know that the eye is seven degrees and the innermost is the grain of white, and behold, the light is not a body, and the light of the soul needs another, external light. And if you were able to understand how the eye sees shapes and variations for a moment, and how the heavens are contained in a grain of white, then you would begin to be wise, and see that the sun is the light that is seen from it, and it is the one that acts, and it will not lack itself. There is also complete evidence that light has no light in itself, and the Name alone is without another, and the angels are the white of the sun, because it is a name, and they are not a body at all, only the stars have bodies for them, therefore the Hebrews will say, "And the angel of the Lord appeared to Gideon and said afterwards, and the Lord said to him, 'Go in this strength of yours,' and when the soul is directed to glory, then the image of forms and sights will be renewed for it in the word of the Name.

Verse 21

And the meaning of the name of the Lord is the honor that He received honor, and also the meaning that My name is in Him, and He is not a people, because He will not bear your transgressions, only a people who do not repent of it, as if He had paid for it, if He had not, and many like them, and in my opinion, because the emphasis of the MAM is added, because here it comes according to the judgment of those who have doubled, it is also possible that it is so, and the meaning is a decree of change and they will convert, and this angel is the great minister, and to be him Enoch demanded :he

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

I will fulfill the number of your days, for the reason that the Lord has given strength to every body, how long it will stand, and if it clings to the name to which we have given the omens, it will surround the body and strengthen the spirit that sustains it, and turn it away from the source of life, and so the fear of the Lord will prolong the days and shorten the years of the wicked, and if the Lord knows before the boy is a boy whatever he will choose, the knowledge of the Lord does not surround a man to choose evil and forsake good, since He has given him power and authority.

Verse 27

Verse 28

The hornet, a disease in the body, because he had already said terror in the soul, and perhaps because he mentioned three nations out of the seven that the plague would be severe in them. And the Gaon said that it was a reason lest the sign of the time that the hornet would send would increase upon you, because he said, "And is not the Lord able to diminish the beast of the field, and we have no need, because the Lord will not renew a sign and a wonder if it were not to justify his messenger, as I will explain in the verse, and the sign and the wonder come."

Verse 29

Verse 30

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Verse 31

To the river, it is the Euphrates River.

Verse 32

And you shall not make a covenant with them, for I will drive them out little by little until they are consumed, and in this way and that you shall not make a covenant with them to keep them alive. And if they say, "The land has been given to you, so that you do not destroy or break the monuments of our gods," and whatever you are able to kill, kill it, and whatever you are not able to kill, drive it out.

Verse 33

They shall not dwell in your land, lest they make you sin, to serve their gods.

Chapter 24

Verse 1

And to Moses he said, The name ascended to the name, and was numbered from the Lord out of heaven, and Ezekiel was for you, and Jephthah, and Samuel, and this was after the presence of Mount Sinai.
And seventy elders, the firstborn, and they are the priests who approach the Lord, and this is the reason why they shall go up to the mountain, and not to the top of the mountain.
And taste from afar, from the top of the mountain:

Verse 2

And Moses alone shall approach, and they shall not approach, Aaron and his sons and the elders,
and the people shall not go up with him, with Moses, who is the firstborn, and the taste with him and with Aaron and his sons and the elders, and here is a commandment that they shall not go up except those who are mentioned, therefore it is written that they and not all the people

Verse 3

All the words of the Lord, and they you saw, that it was from heaven, and, behold, I send an angel, that he may judge
:They are both one.
And all the sentences, these and those sentences:

Verse 4

And Moses wrote all the words of the Lord, according to the knowledge of the scribes, which was the day the Torah was given.
To the twelve, to number them as the altar of Elijah:

Verse 5

And he sent, he tasted, and he had already sent before his ascension, and I have already shown you many. And he tasted, and he sent that they were sent: to atone for all Israel.
My boys, they are the firstborn sons who have the power to offer burnt offerings, because the elders may offer more.
From the boys:
And the number of bulls for the burnt offerings and the peace offerings, and according to my opinion there were twenty-four bulls, twelve for the twelve tribes of Israel for twelve.

Verse 6

And he shall sprinkle half of the blood upon the altar, there, and half of it there in vessels, and there is no other basin than the crescent basin, and it is round.

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Verse 7

And he took the book of the covenant, which he had written, and read it in the ears of the people, and they said, "All that the Lord has spoken, let us do and be heard." And at the beginning he read it to them, and they answered with one voice, as if one voice had been done. Now he read in their ears all that is written, and they added and were heard, and the reason is that all that is written, and we hear them always, so that it may not be forgotten from our lips. And the wise man said that it is sooner or later, either we do the commandments that are planted in the heart, and we hear the commandments of the reception, or we do all the commandments that have been commanded up to now and we hear all the commandments that will come, or we do the commandments: do and hear the commandments that will not be done.

Verse 8

And Moses took the blood that was in the basins and sprinkled it on the people, as if it were sprinkled on Aaron and on his garments, and in it was his holiness, and there he was sprinkled. And others said that it was on the people for the people, as if he had made atonement for the people. And the Gaon said that this is an allusion: that your blood is permissible like this blood if you do not keep the covenant, and this is the way of teaching.

Verse 9

Verse 10

And they saw the God of Israel, this is not in the sight of the eye but in the way of prophecy, and so I saw the Lord, although it is written there that my eyes saw. And behold, this is explained in the book of Ezekiel, which said, "This is the living creature that I saw under the God of Israel." And in the beginning it is written, "And I saw visions of God." And the taste of the God of Israel is created in the beginning: "In whose hand is the soul of every living thing, and the wise understand and taste, and under his feet is the throne as the work of a sapphire stone, and in Ezekiel as the appearance of a red sapphire stone, and the testimony that is written in the scroll, "How are sapphires cut?" For at the beginning of the verse, it says, "From snow and from milk, and opposite them are pearls and sapphires, and let not the stones of the breastplate be hard for you because of rubies, for there is red as blood and red as green, and this is the sapphire." And the wise man said that sapphire is white, and the testimony is the white of the sapphire, and he said nothing. For white is not the cut of white, but the cut of "Take for yourself white," and the testimony that Ezekiel said is like a stone, and the complete testimony that he said is like a deed, because what is the need for the deed with people? The whiteness. And the taste was as pure as the very essence of heaven, which was pure as the white of the sapphire, pure and pure as the very essence of heaven, and this is the throne that is spread out over heaven. The visible:

Verse 11

And to the nobles of the children of Israel, the scholar said, because the Scripture says, "My nobles," and not "Elders," to bring Moses with them, because they alone will be called elders. And in my opinion, the matter is reversed, because Moses was old, and the meaning is, "And to the nobles, these are the young men of Israel, except Moses," and "My nobles," to bring Nadab and Abihu with them, and "My nobles," as in "And from the nobles I called you," and he is close in word and is noble in spirit: and in his place we will speak of the Pharisees.

And the reason why He did not stretch out His hand that they lived and no fear befell them, because these had not prophesied before this and did not see the Lord: for Moses had already prophesied twice, we cannot count them, and the meaning of His hand is like, "Please stretch out your hand." Some say that it means they saw Him and did not stretch out His hand to them, as He stretched out His hand to Moses and gave him the tablets, and they tasted and they saw as in a vision. And now my interpretation is clear, and he said, "And they ate and drank" for these noble ones, to distinguish between them and Moses, because Moses saw the Lord as they also saw, and he was not forced to eat forty days and forty nights. Only the noble ones, when they came down, were forced to eat. Perhaps these noble ones who were whole ate, therefore he mentioned and ate. And the Aramaic translator said, "I have spoken of the glory of the God of Israel, and behold, it is written in their own language, and the appearance of the glory of the Lord was like a consuming fire on the top of the mountain in the sight of all Israel." And he interpreted, "And they ate and drank" as if they were eating and drinking, meaning that they enjoyed the light of the Divine Presence. Some say that they ate and drank, and that they had a feast and that a day of joy, as the high priest does at the end of Yom Kippur.

Verse 12

And the Lord said to Moses, "Come up to me." This is a sign that he will come down with the elders. Then the Lord said to him, "Come up alone and be there." Some of them erred and said that the tablets were two, sometimes one turned back and rested on a stone slab, and he did not say "stones." But behold, it is written, "Two stone slabs" as the first ones: "And the taste of a stone slab, and not a cedar slab." Or, the Shas cut two slabs from one.

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And the Torah and the Mitzvah, some say, "The Torah is written, and the Mitzvah is oral, and the correct one is that it speaks of the moisture alone, and the complete evidence that I wrote, and the Lord did not write the Torah, only Moses wrote according to the Lord. And there are those who say that the Torah is based on the word of God, and the Mitzvah is based on the nine, and others say that the Torah is the only one and the Mitzvah is remembered and honored. And in my opinion, because the Torah and the Mitzvah will both guide you on the right path, therefore it is written that what I wrote for their instruction, and the Torah because it is one thing is like leprosy: "and uncleanness, etc."

Verse 13

And Moses arose, and Joshua his minister, and Moses went up into the mount, and Joshua set him down by the mount: for so it was, when Moses came down, before he came nigh unto the camp, to speak with Joshua: and Joshua knew not that the calf was made.
In the camp:

Verse 14

And to the elders he said, "They are the seventy, and they are not those mentioned in the parshas of your ascension, and the reason for this is that they sat outside the camp in the tent of Moses."
Until we return, he and Joshua
Hur, we did not know who he was, and it is written in the words of a single person that he was the son of Caleb the son of Jephunneh, and Hur the father of Uri who was the father of Bezalel, and because Caleb said that I was forty years old, behold, Bezalel was found to be thirteen years old when he built the tabernacle, and this is very far away. And I will give you evidence that this is not the way and this is not the city, only what our ancestors copied about the bringing is true from the words of Kabbalah and there is no need for evidence from the scripture, and now pay attention, know that Hezron the son of Perez fathered sons, Caleb and Jerahmeel, and this Caleb will be called Caleb, and so it is written Caleb the son of Hezron, and also Caleb the brother of Jerahmeel, and the scripture needed to say so to distinguish between Caleb the son of Hezron and Caleb the son of Jephunneh one tribe, and he demanded that he turn himself away from the spies, he demanded, don't you see that because they were both from

Ben with three dots because he is close, and beget a second son with two dots because he is a second, and how will the father be named for the deed that the son will do, only this Caleb the president is the son of Jephunneh, and Jephunneh is the son of A. So why not, Kenaz, therefore he is called Kenazi. Some ask why the scripture did not mention Jeshua, when all the prophets wrote Jeshua, can you not see that the names of the sons of Caleb the son of Jephunneh and the names of his sons are not the same as the names of the sons of Caleb the son of Hezron, and here Bezalel was the fourth of those who came down from Egypt. And the clear evidence that Caleb the son of Hezron is not Caleb the son of Jephunneh is what the scripture says that Caleb the son of Hezron had a wife and her name was Aba, and when she died he took another wife and begot Hur, and Hur begot Uri, and Uri begot Bezalel, and it says later, and later Hezron went to the daughter of Mecher the father of Gilead and he took her and he was sixty years old, and this is not possible unless Caleb the son of the president was the son of Hezron and Hezron was one of those who came down from Egypt, and so on. It is written: "And the sons of Perez were Hezron and Hulom, and our fathers returned."

In Egypt, two hundred years and ten years, and now when you add up the forty years, which are the years of Caleb the chief when he went with the spies in the second year of their departure from Egypt, they begot Hezron, and he was one hundred and seventy years old. And the Scripture says that after Caleb took Ephrath and begot Caleb, who was on the road to Harsha, Caleb the chief spoke of Hezron, who was sixty years old, and in the days of Abraham, the white woman had a hundred children, and if this miracle were to occur in the days of Moses, he would beget Hezron, and he was one hundred and seventy years old.
It was written in the Torah, and behold, the faithful witness is the Book of Chronicles. And he tasted, and behold, Aaron and Hur were with you, They would be under Moses to judge the people in his tent, called the Tent of Meeting, and the elders would be with them, therefore he said: "With you." Some of the ancients said that Hur was the husband of the prophetess Miriam.

Verse 15

And the Gaon said that he had a taste for things that the ministers mentioned in the parasha did not know and heard, and this is not possible when I explained that Jethro did not come until after the giving of the Torah. He also said that he had a taste for things and the cloud covered the mountain because of Moses' virtue, because if the mountain had been covered with a cloud with the height of the elders, they would not have seen the glory, and behold, he forgot and the cloud covered it for six days, which according to the knowledge of our ancestors and also according to his knowledge, from the day they came to Mount Sinai until the day the tablets were broken on the seventeenth of Tammuz, and behold, "it was destroyed" means that it is only according to the mentioned Kabbalah
and Moses ascended the mountain, and the cloud had already covered it, and the glory rested on the mountain, and then he said it a second time. And the cloud covered it for the first time in the days.

Verse 16

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And he called to Moses on the seventh day, which was the day after the day of the giving of the Torah. And the guru said that it was impossible that these were six days after the presence of Mount Sinai, because it seemed that God was angry with Moses for not calling until the seventh day.

Verse 17

Verse 18

And Moses entered into the midst of the cloud that ascended and was not seen, and he remained there forty days and forty nights: and they are the first, and in the Mishnah of the Torah he says, "I have not eaten bread."

Chapter 25

Verse 1

Verse 2

And they took me a gift, a word for taking with a ÿÿÿ like a giving, and likewise, take me a little water, don't you see that the word for taking is a ÿÿ if after it there is a ÿÿ with three dots, it is reversed, a ÿÿ tied with a ÿÿ after it, and the Gaon mentioned all the gifts and their amount, and there is no need, because this is a voluntary gift, and because there are obligatory gifts, he said at the beginning, "And they took me a gift," and then he explained what it is, and it is sixteen things, and these are: gold for the work of every honorable thing, and it is honorable because its origin is straight and it stands, and after it silver for the work of the middle as it is second to gold, and after it copper for the work of the outer part because it is lower than silver, and ÿÿÿÿ copper is added, because we found copper from Mort, and without ÿÿÿÿÿ copper.
And behold, there is no iron in the work of the Mishkan, and its secret is known, and so are the maces and the axe: and no iron tool is heard in the house, and so shall you not swing iron on them. If meat

Verse 3

Verse 4

And blue is an eye close to blackness, and it is somewhat similar to the sky, therefore a thread of blue is a reminder in the act of tzitzit, and it may be called so because this is the eye, the end of all eyes, because there is no one after it, because whiteness is first and scarlet, an
eye, and it is close to red. We found this language in the Chronicles in the Old Testament under the Hebrew, and also in the Aramaic language, and also in most of the Kedar language.
And a second worm, also an eye, and it is a grain and its root is a worm. And it is possible that the second is the interpretation of the second for the eye of whiteness, so this eye is like a middle between whiteness and blackness, and we found a worm next to a second like this, and there is a reversal like and the second worm, also a worm will be found alone, and without the TIV who are faithful to me a worm, also a second alone, also with the addition of MM if your sins are like two, and the closest to the understanding is that the eye is blue in linen, and some say in cotton, and the scarlet in wool, and the second worm in silk, and six is the cloth, and it is linen only it is white and not dyed

And goats, and goats' hair, and goats' wool, and scarlet wool,

Verse 5

And the skins of rams are large sheep, and there is a difference between red and black, because red is the same in its origin, and red is the color of a person, and it is a word about the weight of the inlaid ones that are active: from the heavy, stressed building, and the alpha was cut and did not come in the shorak because it is from the throat.
And dachshund skins, animal skin that is thick, because the shoe cannot be made except from thick skin like the skin of an ox: and in my opinion it is an ox, and the scripture says, "And I will shoe you dachshund."

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And the acacia trees, a company of acacias in the MAM, when they were joined together, and they said three acacias, and some say that they were cut down in the wilderness, and it seems to me that they were brought out of Egypt, and the acacia trees and everything that was found with them were acacia trees, and they were used to pitch the tents, only large tents that were tall, because a plank of acacia trees was ten cubits long, and the timber was broken. Some say that they were joined together, and there is another that acacia is a cedar,
And I will give you a testimony in the wilderness, a wandering cedar, and this testimony does not exist.

Verse 6

Oil for the light, for the light at night, perfume for
the anointing oil, and they are four, and the drugs that are also called perfumes because of their smell.
The good:

Verse 7

:They are stones for the ephod
and stones of fullness for the breastplate. And Joseph the Babylonian said that the meaning of fullness is because the breastplate is double and the stones are in the middle, and others said that they were called so because the breastplate is full of stones, and the ephod is not like that, because it is large and has only two stones on both of its shoulders. And the Gaon said that the taste of the stones was full of glue, and they were arranged, and at the beginning of the offering he mentioned the honorable one, which is the gold, and at the end the precious stones, and the gold to make a cover with two cherubim, and the decoration of the ark with its four rings, and the menorah and its knobs and its snuffers and its lamps and its tongs and its snuffers, and the decoration of the table and its frame and its four rings and the bowls and the spoons and the ladles and the ladles and the cleans, and the decoration of the altar of the rings and two clasps and two chains and two rings for the ephod and the chains and the four censers and two gold rings for the breastplate, and the crown of the holy turban, and the fifty hooks of the tabernacle and the rings of the boards, also the hooks of the pillars of the curtain and the bells of gold, also the hooks of the pillars of the curtain and gold in the work of the ephod and the breastplate, in ink and the covering of the pillars and their covering, and the covering of the ark inside and outside, and in ink and the covering of the table, and the covering and the covering of the pillars of the curtain, and the covering of the altar of incense, and in ink and the covering of the boards The tabernacle and its bars, and the silver for the frames of the tabernacle, which is called holy, and the frames of the curtain, and the hooks of the pillars of the court and their bands, and the bronze for the hooks of the tent, and the five frames of the curtain, and the covering of the altar, and the pots, and the basins, and the forks, and the censers, and the long and the covering of the altar, and the sixty pillars of the court and their sixty holders, and the laver and its base and all the pegs, and blue for the ephod, and the thread of the fringe, and the thread of the fringe, and the cloth of the veil, for the ark, and for the table, and for the lampstand, and for the golden altar, and for all the vessels thereof.

signal The minister, and also in the work of the tabernacle, and the veil, and the ephod, and the breastplate, and the fringes of the coat, and all the
And the curtain for the gate, and the sash, and the scarlet for the garment on the altar of burnt offering, and for the work of the tabernacle, and the veil, and the ephod, and the breastplate, and the curtain for the gate, and the sash, and the second worm to spread over the tableware, and for the work of the tabernacle, also the veil, and the veil, and the ephod, and the breastplate, and the pomegranates of the coat, and the curtain for the gate of the court, and for the work of the sash, and for the work of the tabernacle, also the veil, and the curtain for the gate of the court, and the ephod, and the breastplate, and all the garments of the court, and Aaron's tunic, and his turban, and his girdle, and the tunics of his sons, and the sashes, and the caps, and all the trousers, and a great sage in Spain.
He erred in the matter of cloth, because he said that it was one thread alone, and he became a weaver, and behold, he forgot and the linen trousers were six weaver's, and we found a weaver on a second worm in the work of the rams of the coat, and goats for the curtains of the tabernacle, and rams' skins for a covering for the tabernacle, and badgers' skins for a covering on a covering, and also for the ark in its journey, and for the table, and for the menorah, and for the two altars, and for all the vessels of the service, and acacia wood for the ark and its poles, and the table and its frame and its poles and boards, and fifteen bars, and the pillars of the veil, four and five pillars of the curtain of the entrance of the tabernacle, and the altars and their poles. It is also possible that the ark was made of acacia wood for the burden, and so was the table, and we found the table that Solomon made all of gold, and so was the altar of incense.
And the ancients said that Moses made an ark of acacia wood before this ark, and that it was there that the tablets were placed when he came down from the mountain, and in the parshath, and it was the result of this parshath. And know that the Gaon translated six kinds of very fine and beautiful linen, and the witness clothed him with six garments. And he also said that in Egypt and that there are three worlds, this is the great world, and the middle tabernacle, and the little man, heaven in the world, sheets in the tabernacle, and so it is written, heaven is spread out like a sheet, and the head is in man, and the firmament and the veil, and the one that distinguishes between the vessels of the soul and the vessels of food, also light in the world and the light of the Shekhina and the light of the soul, also the earth and dust in man and the lords of the tabernacle, and in the world of angels and in the tabernacle of cherubim and in man thoughts, and plants and the bread of the face and the food of man, and lights and candles and eyes, and a bird in the world and a bird in their sacrifice and the wings of the lungs in man, and a beast and a living being in the world and in the tabernacle of an animal sacrifice and in man his hands and feet, and in the world of joys, instruments of song and slaughter and burning and in man the liver and spleen, and in the world of man and in the tabernacle of a priest and sighs and in the great tabernacle and in man the heart, and in the world of the work of heaven and in the tabernacle of the ark And on the tablets and in man wisdom, also in the world spirits and in the tabernacle, cords and pegs and in man the kinds of power, and in the world the work of the Sabbath and in the tabernacle the dedication of the altar and in man circumcision. He also said, "If he accuses us, how could God be willing to dwell with His redeemed people and leave His pure angels?" And here is the answer: the glory that the Shekinah had with His angels is twice as great as the glory that the Shekinah had with Israel, because

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The dignity of angels is high and great above all men, and behold, the Gaon has now awakened from his sleep, which he used to say in his five books that the dignity of man is greater than that of the angels, and he said that the honor with Israel is indeed a sign and a miracle in the matter of the cloud, and that there will be a special place set aside for the speech of the Lord, and that he will show miracles, and that he will make a great name for Israel, and that they will beware of impurity in their belief that the Lord is with them, and that they will guard against transgressions, and that they will not swear falsely in their judgment, and that they will pray to him to seek salvation from trouble, and that there will be a prayer against him, and that the stranger will come in his name, and that he will reassure their hearts, and that he will be forever, because when the honor is taken away, they will be exiled from the land, and all these things that the Gaon, the late, mentioned are correct, contrary to the opinions of the people of our generation, and behold, I also now enlighten you in the way of truth, set a place for atonement, and why is the menorah on the right and the table on the north, your heart to know the secret of the cherubim, because there is no And the cornice of the altar to the middle, and the altar of incense, they shall not offer burnt offerings upon it. And after you understand these, you will understand the secret of the bronze serpent, for when the glory dwells in Israel, the Holy Spirit will rest upon their nobles and they will prophesy, and as long as they observe the service of the Temple, a sword will not pass through their land, and I will put on the ephod and on the breastplate.

Verse 8

:temple, holy place

Verse 9

:Showing you, God's sight

Verse 10

And they made an ark, near to the world, because it is not possible for anyone who is on his weight like a master to be found on two scales. And many made a mistake because they found one ark and did not know that it was near to the other, and so they tried the ark of one of the priests, and the word ark is the very word, and how much it was planted in the ark. And behold, it was in the shape of a square standing on four legs, with legs as thin as the legs of a poor man. It is also possible that the addition of the border was part of an eighth of the ninth, and it was outside five and five eighths of it, he did not mention
The text is thick:

Verse 11

And a pure taste that will not be mixed with anything except gold alone: Zar, we found this word in the Phalals and it is arhi and rafi zarit: And a taste for it because the Zar is higher than the Ark itself.

Verse 12

And you poured it, its taste was like water, because the gold was poured and it was like water on the form. And many said that there were eight rings, and in my opinion there were four, because he added: and two rings, as if he said the two rings mentioned on one of its sides.

Verse 13

The cloths of shea trees, like the cloths of the tisha, are separate from each other, and the scripture does not mention religion.
The fabrics:

Verse 14

Verse 15

They shall not be removed from it, except as a holy offering when I shall remove it.

Verse 16

And you shall take and put the testimony into the ark, as one would put wealth in a man's charge, to be kept with him.
And the taste of the testimony of the covenant is like a deed of testimony concerning the covenant.

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Verse 17

Atonement, the interpretation is known from its meaning and its division, and the priest makes atonement for it as a means of covering a sin, and I have already explained the word cherubim in Genesis 5. And behold, the scripture did not explain the form only from the meaning and I spoke to you. We knew her well.

Verse 18

Maksheh, meaning equal, and so on, and under the word Maksheh, because the meaning of the word is to shave a little of the hair in order to make it equal, and so he did not make his mustache, therefore he is bald on the contrary, and there is Maksheh, the place where they grew there: the Kashweim. And here Maksheh, you will make them there on a scale for Abraham to eat.

Verse 19

And he made one cherub, added to the well, and the "A" was worthy to appear and disappear as the invisible one and called it: "Navach", or the name will be on two scales . And his ends return to the word "man" as if he said "from the essence," or he returns to the word "from this," and this is what is correct in my opinion.

Verse 20

And the reason for the atonement is like a man bowing his head, and the cherubim were two, as I showed you, that the secret of one will not be seen except in two. Therefore the name is called the dwelling of the cherubim. The ark is also called by that name, and so it is detailed in the Chronicles. It will also be called Oz, you and the ark of your strength, and he will give to the captives his strength. Seek the Lord and his strength. The interpretation is, and seek his strength as the reason for his neighbor, seek it, because a psalm of thanksgiving to the Lord is said about the ark:

Verse 21

Verse 22

Verse 23

The Noun Shulchan is added as the Noun Rachmaeniya, even the thickness of the table is not mentioned, and God mentioned at the beginning the Ark and the Atonement, which is more honorable than all, because it alone is from the House of the Atonement and is alone the place of the Holy of Holies: in the Aramaic, as I explained, and after the Ark are the table and the menorah and the golden altar and the Atonement.

Verse 24

Verse 25

And the reason for the frame is known, as is the custom of all the shalghas.

Verse 26

Verse 27

Against the frame, a place of presence: for houses, places, like the one you hit in the ark.

Verse 28

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Verse 29

His bowls are known as: His
spoons, a small vessel, about the size of a spoon full of incense, and is shaped like a human hand.
And his kashats are the cups, and the taste that is poured into them returns to the kashats, and the witness that the scripture said the kashats of the prince. Some say that the kashat of the scribe is a division of the kashats of the prince, because we found 11 under the samach: as in the case of some of them, and many like them.

Verse 30

Verse 31

The word "make the menorah" is a future tense, and the meaning "will be made," because the way of teaching is that it is made by itself, and likewise, everything that is made in the grove was not made by itself, and yet he made the menorah. And those who lack linguistic knowledge thought that this word should be written in the Hebrew because they found in the teaching that the Hebrew is the sign of the ten menorahs that Solomon made, and from the grammar of the language it is not possible to write the word "make the menorah" in the Hebrew, only the Midrash relied on the accent. And the meaning of "sheep" is that it stands on it. And "cane" is the middle, And there are shapes and buttons and their flowers. And the genius will unfold a button like an apple.

Verse 32

Verse 33

Verse 34

And the taste of almonds is like the appearance of almonds, and the word returns to four cups, and behold, the reeds are seven and two and twenty cups. And some say that almonds are from the taste of "I am almonds," and interpreters say that "a bud and a flower are at the mouth of the cup."

Verse 35

Verse 36

And there will be a taste of it that will be poured.

Verse 37

And its candles, and the ancients said that one candle was in the middle, and the six were arranged one after the other in a semicircle, and after the scripture said, "And it shined toward its face, and the taste toward one side," here is the clear form.

Verse 38

"And its cuttings, sector": taking
And its wicks, in my opinion, are seven small wicks, because the tongs are used to fix the wick and the wick under the candle: and if the reason for lighting the candle is as many commentators say, we will not know how many wicks there are.

Verse 39

And he mentioned the golden cup in the act of the menorah, not in the ark or in the shalchan, because it was a gold cup and measured from the cup, because the measure of the ark is known and the gold is expected to contain what it contains, and he mentioned the atonement, which is a gold cup.

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Its dimensions, and its thickness, are not less than 21 cm, and the table is to be measured as the ark is to be measured, and the two wreaths are to be measured according to the measurements of the ark and the table. In this section, you will be instructed to play on the words of the Gaon.

Verse 40

:Looks like, working from another heavy building

Chapter 26

Verse 1

And the tabernacle, we call it the tabernacle of honor: a woven thread, which is not a thread alone, and we did not find this word except for the tabernacle: a thought-provoking act, in the parsha because it carries

Verse 2

Verse 3

Books, like a companion, and so are these companions, and I have already shown you that the interpretation of a man is the essence of the word, therefore and the man is Gabriel, and among the stars no one is absent, and so is a man of Belial, and so is a man of blood, and if the word is in the feminine language, so is the judgment of a woman, and so is with animals. And the meaning of her sister is that she is like her, there is no difference between them:

Verse 4

Loops, the meaning of which is known from the act, as well as the hooks and the edge, are cut from an edge for five sheets, And it is in the middle of the tabernacle.

Verse 5

Parallel, one facing the other, and this is the language known in Aramaic, and from the word "kabelo," which means "to strike against it," and some say that it is "kabel" with its cutting. Now pay attention, and I will explain to you in a short way the form of the tabernacle. Here are twenty boards arranged one against the other, for it is written that each board has two cubits, and this one will enter into this to set them up, or cubits below the board, sticking to it on the ledges, joined together, having no joint except between the steps, and the width of each board is a cubit and a half, and for the south side twenty boards, and likewise for the north side, here are the other equal sides, and the tabernacle is square, and here is the length of the tabernacle thirty cubits, and on the west side six boards, and from the west side we know the width, and here is nine cubits, and the course is about half a cubit, and these are the courses that are the angles, and I said ten cubits is the length of the board, and here is the height known, and here is the

The curtains were called long according to the width of the tabernacle, because from the south side ten cubits were equal to the length of the board, and so on for the north side, and eight cubits remained, a cubit on this side and a cubit on that side, and it is possible that this was done to be far from the land because of the rains, and the curtains of the goats were eleven, and here they are ten against ten, because half a sixth is double the entrance to the tabernacle, and the length of the curtains of the tent was thirty cubits, also their length was called according to the width of the tabernacle, therefore he said, and a cubit on this side and a cubit on that side in excess in the curtains of the tent, and a reason for the excess in addition to the measure of the curtains of the tabernacle to cover the tabernacle that the boards had removed, and the testimony is in my interpretation of the sides of the tabernacle, and each board stood on two ledges and a reason for its two hands, because each board had two hands on the front and back joined together, and on the other side of each board a place for the hand to enter, and he said about the two boards of the divisions that were two corresponding from below, and they would be attached at the top to one ring, and from the measure of the two pairs in all the boards in the middle, and the thickness of the board The cubit and the hip board hides from the thickness, and they put rings for the boards to be houses for the bars, and here on the south side there are five, and on the north side there are also a large bar in the middle of the two sides, and the five bars on the west side and on the south side two bars from end to end, and here the measure of the covenant is fifteen cubits, and they are at the top and at the bottom, and the large one in the middle, and also on the north, also on the west as a measure, perhaps they were attached, and after it was said, "And you shall double the sixth of the curtain from this," we learned that the height of the entrance to the tabernacle is ten cubits, and here the curtains of the tabernacle are forty cubits wide, ten cubits were subtracted from them for the west side, and here the length of the tabernacle remains thirty cubits and a half, and the excess is to be placed in the curtains of the tent, like half the curtain, and the curtain is

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And he folded the two cubits at the back of the tabernacle. And some say that it was like this: and he folded them, and why is this? For if it were so, he would have said two sheets.

Verse 6

Verse 7

Grammar: The word "twelve" in the grammar section

Verse 8

Verse 9

The five curtains, about three cubits long, are a short distance. And because the tabernacle is more important than the tent, because the tent is like a cover for the rain, therefore its hooks are gold and the hooks of the tent are bronze, the boards are also overlaid with gold and their rings are gold, and the taste of the silver frames in the parapet is as I commanded, also the hooks are overlaid with gold, and the pillars of the parapet are also overlaid with gold, therefore the frames of the curtain are bronze.

Verse 10

Verse 11

Verse 12

.Sarashi, like Sarashi dipped in water, as a taste of musk

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

And I have already divided the Negev, and Yemen from the right sector, the northern part will also be called the left, and the West Sea for the great Sephardic Sea, which is the west of the Land of Israel.

Verse 19

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Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

And the innocent are on the weight of the poor, and the accents of the MM are to be swallowed up, and the innocent are innocent.

Verse 25

Verse 26

Verse 27

Verse 28

And the escape was known. And here is an escape from the additional heavy building, also to escape from the light building, therefore: Those who interpret the escape of a dove from this ruling did not speak correctly.

Verse 29

Verse 30

Which you have shown, from a building whose name is not called its work. And the ancients said that the form of the "Wien" is like the "Wien" in the letter that we have today, and here the conjunction "Yu" will be missing, because it was difficult on the tongue: to compose three "Wien"

Verse 31

The word "parkat" is also known and there is nothing wrong with it except for the sacred.

Chapter 27

Verse 1

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And a square taste for being as long as it is wide:

Verse 2

Verse 3

His boats, as the image of boats:
To fatten, to remove the fat. And here is the word in three ways, the first is the one mentioned, and the second is to fatten a bone, from the fat and it will be fat and oil, and the third is to fatten a basket, and its meaning is that the burnt offering will receive it and it will be burned.
:Fire until there is no more fertilizer left
And his pitcher, like a pitcher of hail, and he is known, therefore his fountains are for receiving blood: and his forks, for the meat, as the pitcher is three-pronged in his hand, and his tongs, for receiving fire: and behold, the scripture did not explain how many they are, and it is possible that they are two, for there is no less than them in the plural:

Verse 4

From long ago, a decree was issued when he moved in the company.

Verse 5

As the altar vehicle, known and has no friend

Verse 6

Verse 7

Verse 8

: A hollow being, empty from within, and so is a taste and a hollow man, a man only from wisdom that is not within him.

Verse 9

The courtyard of the tabernacle, six alone. And the taste of the shoots is like that of the yam, and the form is known.

Verse 10

And their taste and their cravings are like their clinging, for his taste and his soul clings to them as his soul desires.

Verse 11

Verse 12

Verse 13

Verse 14

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Verse 15

Verse 16

Verse 17

Verse 18

And behold, the length of the court is a hundred cubits, one cubit on both sides and fifty in width towards the west, and likewise towards the east, and the tabernacle was within it, and the width was fifty by fifty by fifty in width on each side, according to the interpretation of the commentators, and this is not according to the interpretation of Alan Deula. And when you add up the length of the tabernacle, which is thirty, it will be five and thirty in length on this side and on that, and in width twenty on this side and twenty on that. And the ancients knew that the tabernacle beyond the east was fifty and it was the only one that was right, because it was like that and the height in width and the height of the entrance to the court was five cubits, because the height of all the pillars was like that, and they named fifteen cubits for the shoulder of the court, and likewise for the shoulder of the second, and these were two shoulders towards the east, and the border of the court was within

Verse 19

For all the utensils of the tabernacle, we will explain them in verse 11.

Verse 20

And you shall command, and you shall command, and you shall command the people to always give olive oil, and you shall command the children of Israel, and you shall say to them, "The offerings of my bread are as the title of the oil, and in my opinion it is the title of the olive, which must be the best, and the testimony that follows it is also the title of the division and the divisions." And the reason: to raise because it is customary to raise the flame for the light of the candle, because it is the division of the fire.

Verse 21

As for the Testimony, which is a curtain over the Ark of the Testimony, because it is written, "And he shall cover the Ark of the Testimony." And there is no reason why we should set it up all night, only that we should set it up so that it would burn from evening until morning. And the reason for Aaron and his sons, that the High Priest or one of his sons who will stand in his place should set it up, and in the verse of Shemua, I have read and the lamp of God before it goes out, and the reason for this is the verse that says, "And you shall command after you have set up the tabernacle and have already prepared the court, Aaron shall light the lamps, and because he said, "He shall set it up," Aaron said, "And you shall come near to you, for this is Aaron who is chosen," and then he mentioned his sons, and then he mentioned the way of their holiness until they minister to him, and then he mentioned their priesthood, which is a continual burnt offering, and then he mentioned the burnt offering of the brazen altar, in order to warn that no burnt offering or grain offering should be offered on the altar of incense, the golden altar, and now the whole section is connected.

Chapter 28

Verse 1

And you, the one who is near you, because he will teach them that he is the priest of priests to be my priest, the ÿÿÿÿ is added as ÿÿÿÿ to the source of water, and the words of the one who says: "He goes out to two actions," and even though he is the priest in the second verse, and after he said his sons, he explained their names

Verse 2

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Verse 3

I have filled it, like Rachel weeping for her sons, and behold, the taste of it is that I have filled each and every one of them, or: It will be and its filling will return to the heart, which is also true.
And the reason for his sanctification is to be distinguished and distinguished by clothes unlike any other.

Verse 4

And he mentioned at the beginning the breastplate, as the Aran mentioned that it contains the judgment of the lights, and it is on the heart, and the heart is more honorable than the two shoulders, and this word of the breastplate we did not find except in the place of the sanctuary. And the Gaon interpreted it as a height, we only found an ephod, and David girded a cloth ephod, and further he girded him with it, which he tasted like and girded, therefore it is called an ephod because of the ephod's design. In these Pekudi interpreted and they hammered the gold bars and cut threads in the making of the ephod and how much was the making of the breastplate, and here he interpreted that the breastplate was a span long and a span wide and did not interpret the measurement of the ephod, because it is not necessary that it be measured against the shoulders of every average man and not from the giants who would add to each human being more than double when I spread out in its place two shoulder pieces of cloth, and the two stones on the shoulders of the ephod on two shoulders, and the witness who said this

Aaron for remembrance. And in my opinion, the meaning of the length of the finger and the width of the finger is an allusion to the round measure or to the measure of the fullness of the stones, and behold, it will be on Aaron's heart, and this is not the opinion of many. And behold, the ephod is like the image of the ephod and the breastplate is a closed garment, and there is a thought made in the middle of it, and with it Aaron will be girded, and a secret And I'll drop hints. We found it written that eighty men carried a cloth ephod, and many interpreted it to mean that they were worthy of carrying the ephod, and this is not correct, because the ephod of Moses was not cloth alone, only the fifth of the five things, and here the priests made ephods in the image of the ephod of Moses, and the Torah did not prohibit this, and the witness who said ephod came down in his hand, and did not say ephod, when Saul said to bring the ephod, because there it is written that the Ark was there, and this is a reason and he asked him in the judgment of the Urim before the Lord, and if the ephod of Abiathar was the ephod of Moses, here is the breastplate with him, because so it is written and the breastplate did not come off, and here is the ephod of Abiathar to Bishti in the land of the Philistines, and how did Saul say also in the Urim, and the one who asked about the priest's ephod was carrying stones, only in the ephod of Moses in the judgment of the Urim, therefore it is called a trial because he will judge and bring to light any doubt, and if the matter depends on the breastplate alone, why did he say to bring the ephod, it is also correct because both are attached and will not be separated, and he will not ask about the breastplate if he were separated from the ephod, And the reason is that the ephod is larger than the breastplate. And now pay attention, you will understand it from the secret of the ephod that I will reveal to you, and furthermore that the shape of the ephod is a garment and at both ends there are two shoulder straps connected and on it is a vest in the middle and Aaron will be girded with it, therefore it is called an ephod, and two stones that are on both shoulders of the ephod and they are on Aaron's shoulders, and two chains are placed on two settings and the settings are placed on the shoulders of the ephod above, and this is the reason facing his face, and two rings on both shoulder straps, the shoulder from below facing his face, and it is important that the ephod is square in shape and has four visible panels on one side, and thick panels with thick panels on the top panels, and two rings when it is below, and all facing my face, and two chains are placed on both breastplates, and they are above the ephod, and the breastplate is double, and on the rings, and the rings on both ends of the breastplate and two more rings on both ends of the breastplate towards the inside of the ephod, as I showed you that the breastplate is under the ephod with one edge, and in my opinion that the chains The borders are the two gold chains that are on the shoulder straps of the ephod, therefore it is written, "And they shall give two

The Golden Thickets:

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

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And they fastened the breastplate, all the commentators said that it was a taste and was sewn, and Rabbi Moshe the Sephardi priest according to the same section of a man's belts, and he is correct because his judgment is true. And the opening of the stone is known. And the Gaon said that they are a precious white stone, and it is in the language of the potter as in the Aramaic language, only the Rish before the Lmad in Aramaic. And behold, on one stone: Reuben, Shimon, Levi, Judah, Dan, Naphtali, and on the second stone: Gad, Issachar, Zebulun, Joseph, and Benjamin, and this is a taste according to their history.

Verse 10

Verse 11

Masabs, which should be gold inlays around the stone, and the text did not explain whether it is square or round, and in my opinion it is round, according to Masabs.

Verse 12

And the taste of memory will become clear to you in secret.

Verse 13

And you shall make settings of gold, two like the likeness of eyes.

Verse 14

: Limits, being equal, and it is a boundary segment: thick
action, from the point of view of all these, and the root of the twelfth, and the chains are known, and the chest is square

Verse 15

Verse 16

Verse 17

And the meaning and the fullness of the name should be like the measure of a stone, and there should not be an empty place there, and if a person asks, "Is Reuben greater than Gad?" he will correct the opening by adding

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Machine Translated by Google

And know that the Rashi are like chains, and in my opinion they are the ones mentioned, and the last Rashi is double, and after they filled the breastplate with the stones mentioned, he said, "And you shall put the lights and the tamim into the breastplate of judgment, just as you put the testimonies into the ark, and so in the deed and they filled it, and behold, the stones of the breastplate are placed in it, and he said afterwards about Moses, and he put the breastplate on him, and he put the lights into the breastplate, and behold, the stones mentioned in the four columns are not there. Furthermore, from the grammatical point of view, the tamim are not like the lights, only they are different, because they were these themselves. It was written that the lights, the tamim, and here it is explained for the lights and the tamim. And Rav Shlomo, the commentator of the Torah, said that the lights and the tamim are a Rashi, and the truth is that they are in a circular calculation. And now open your eyes, for the throne is placed on two pillars, and consider that the straight A letter on behalf of Hemp line and the six in the north, and their division in thought for the sake of the line, and so on, in the south, only in the breastplate, which is the root of the sentence, they are visible, because there is a difference between them, therefore, there is a reason, and the breastplate, which is interpreted from the reason, is like a snort, and it has no brother in the Bible. And according to these stones, we have no way, only the Gaon interpreted ruby from red, and the stones that are red are many, and he interpreted petda as he wished without seeing, and burak from a giza, and many here, and garnet black from a giza, and put in a giza, and this is narrow, also sapphire is a white stone from the white sapphire, and he did not interpret it correctly, and diamond the Gaon said as he wished without seeing, and it was closer to being from a giza and a sizra, and it is a stone that is suitable for all stones. Some say that amethyst is a stone whose origin is to show dreams. And the wise man said that Jasper was the substitute for the "Shin" in the "Si" in the language of a potter, and we all feel a wall of hides, and the truth that we cannot know. And behold, in the portion of Joseph the Shema, from which the stones of the ephod were made, and behold, it is important in comparison with all Israel, as I have informed you. And behold, the stones of the ephod and the stones of the breastplate are a memorial to the throne and to the firmament: as it is written in Ezekiel, which is on the heads of the beasts.

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

:The vest coat, literally

:completely, completely

Verse 32

Machine Translated by Google

And the mouth of his head was like a turd, according to his
measurements: like a turd, according to the words of the Aramaic translator.

Verse 33

:Ramoni, the shape of pomegranates, and the text did not mention how many there are
And golden bells, of known taste, and the "non" added:

Verse 34

Verse 35

And his voice was heard, the voice of the coat, and some say that when he served in these garments, the Lord would hear his voice: for the fulfillment of his prayer when he came to the Holy Place.

Verse 36

And you made a tit, a maggot in my tit

Verse 37

And a thread of blue, and all the coat of blue, as in the tassel of blue:

Verse 38

And Aaron shall take it, and make atonement, and he shall also put it on the breastplate, and it shall be written upon it, Holy: and it shall make atonement for the iniquity of the holy things: and the mark shall be on the forehead, and the mark shall be on the forehead.
And it was a sign upon his forehead continually, when he came into the sanctuary.

Verse 39

And the checkered shirt is six, some say that it is gold, but they did not say the truth, only it is a checkered shirt of its own: and you shall make a sash, blue and purple and scarlet, two and six.

Verse 40

Make tunics, four, and also sashes, and they are like the shape of the sash mentioned according to knowledge, and there is no name.
:evidence
And hills, they are also known, the hills were also called so because of their height and height.

Verse 41

And thou shalt anoint them with the holy anointing oil:
And you filled their hands, said the Gaon, meaning their obligation, and so on, and they filled their hands, on the altar, and the one close to me, meaning the work, will you not see that in the days of the fillings the priest learned the work to accustom his hand to the work, then it will be complete in its works and not lacking, and the hand of Ezekiel his verses in its place, and so on: Fill your hands today, that you may do a complete thing to send a hand to kill.

Verse 42

:The cloth pants, five

Chapter 29

Verse 1

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He took one bull, and behold, it came as a whole: Return
to the three bulls and rams, without any defect in them.

Verse 2

And matzah bread, two tenths of an
ounce of oil, challah. Some say that matzah bread is round and challah is square, and the meaning of "raqiki" is as it is, because challah is thick, and "salat" is feminine
because it is written, "and you baked it," and some say that "salat" is a cut from a path, from a distant path.

Verse 3

Verse 4

And you washed them, they tasted fresh. You washed them in water, and I have already shown you many such, and such, and you clothed Aaron:

Verse 5

Verse 6

Verse 7

Verse 8

And you shall offer his sons at the entrance of the Tent of Meeting, as you offered their father, after you had washed them with water:
and it is written, Take a short journey.

Verse 9

:And you wore, cut and did not wear
And Aaron's hand was filled, seven days.

Verse 10

Verse 11

And you slaughtered the bull, Moses slaughtered it and he took
And he shall pour out all the blood of the Amorite at the base of the altar, and shall burn the incense of the Amorite.

Verse 12

Verse 13

Machine Translated by Google

Verse 14

And he took one of the sons of Aaron:
From the blood of the bull, and his skin and bones
And they burned it outside the camp,
and the sin offering was a sin offering for Aaron and his sons.

Verse 15

There is no difference between the anointing of Aaron and his sons and the anointing of Aaron and his sons.

Verse 16

Verse 17

And he shall wash his entrails and his legs, and so shall every high priest command.
And the whole ram shall be burnt on the altar, the whole burnt offering, and there is a saying, "The burnt offering is to make atonement for the burnt offering: for the spirit in the act."

Verse 18

Verse 19

Verse 20

Tinuch, known, also in them

Verse 21

And behold, this is the blood of the ram which is upon the altar, which is holy, with the anointing oil of the sanctuary, upon Aaron, and upon his garments, and behold, they are holy, and the taste is as the taste, and thou shalt touch his feet, for the ram is also holy, and thus it is written: For it is the blood that maketh atonement for the soul, and I have given it unto you upon the altar to make atonement.

Verse 22

:The excess of the liver, which is excess with him

Verse 23

Verse 24

A ram of fullness, some say that it is called so because of the hand, and it is true that this is the beginning of the days of the fullness, and the meaning is fullness of the hand. Some say that it is called so because of the palms of Aaron and the palms of his sons: and behold, on the palms of Aaron are both the palms of his hands, and so are his
sons, and he waved them, as Solomon built the house, and the meaning is that Moses commanded that the words be waved.
We will swing:

Verse 25

Verse 26

Machine Translated by Google

:per portion, portion, as one portion

Verse 27

And you shall sanctify the breast of the wave offering, and the taste of every offering that the children of Israel bring, and it is called the sacrifice of peace offerings, and the taste of peace offerings is not for sin, but to maintain the peace of the blessed, or it means: peace, because the sin is a lack of soul.

Verse 28

Verse 29

And fill their hands with them, at the altar of the high priest:

Verse 30

The priest shall put them on for seven days, and shall not take them off day or night.

Verse 31

And you have cooked his flesh, and commanded him to cook it.

Verse 32

And the meat of the ram, with the shank, and this is the whole rule except for the breast and the gizzards.

Verse 33

And they shall eat them: and whoever disbelieves in the sayings
shall not eat: and no Levite or Israel shall eat them.

Verse 34

Verse 35

The Lord struck me again with a blow to carry it with an animal, and this is the reason for the verse about the seven-day well.

Verse 36

And you shall make a sin offering every day of the week upon the altar, the sin offering mentioned above.
And you sinned against the altar, meaning you offered a sin offering for it and made atonement for it, and behold, the altar was returned to the priest, and he anointed it with the anointing oil. And the reason for making atonement on the ground of the altar, because who knows what work was done on the ground of the altar before. And the commentators said that and you sinned as you were cleansed, and so in your atonement

Verse 37

And the reason for seven days you shall make atonement, when you make atonement for seven days on the altar, and have already anointed it, then the altar will be holy of holies, and the reason is holy as one of the holy things, because the interpretation is added to the first, therefore the Gentiles erred in the interpretation and the anointing is holy of holies, and the interpretation in truth about the altar, as I showed you in the
book: Daniel, whoever touches the altar shall be holy, the reason is that no stranger shall touch it except the priest, who is holy, and many interpret it: everything that touches it is holy for the name of the Lord.

Verse 38

Machine Translated by Google

And this is what you shall do, and this is the sacrifice:
Two bulls a day, every day, and also a bullock for a sin offering a day, and a bullock for a day in the morning and in the evening.

Verse 39

Among the Arabs, explicit:

Verse 40

One quarter or one fourth is:
Some say that the taste of the wine is due to its being mixed with water, and the word of Kabbalah is true.

Verse 41

:Make it for her, for the evening meal

Verse 42

The Tabernacle of the Tent of Meeting: This is the interpretation of what I have promised you.
:To speak to you there, a hint to Moses alone

Verse 43

And I will dwell there, and it shall be a sign of a place of prayer, and it
shall be sanctified by my glory. The tabernacle shall be sanctified by my glory that shall be in it. Therefore I will sanctify the tabernacle and the altar, and Aaron and his sons the priests, and the reason is that my glory shall sanctify them.

Verse 44

Verse 45

And I dwelt among the children of Israel, this is a hint that the tribes were on the four winds, and the camp of the Levites was in the middle, and the camp of the Shekhina, which is the Temple, was within the camp of the Levites. And this will become clear to you.

Verse 46

And the reason for my dwelling among them, as I explained to you in the verse, is that you shall serve God, for you have brought them out to build a sanctuary for me, and I will dwell among them.
And I will be their God in faith of the heart, and they must worship me.

Chapter 30

Verse 1

:Maqtar Kateret, the name of the verb with the name, because the weights of the verb names vary, and even though the adjacent

Verse 2

And we measured its height, so that it was about half a cubit high above the table on the north, because this altar is between the table and the lampstand, and its roof was written, not its width.

Verse 3

Verse 4

Machine Translated by Google

On both sides of it, an addition to the well, also the Lord carried it on an animal.

Verse 5

Verse 6

Verse 7

In the morning, every day in the morning:
And a taste of the candles, of the wicks, until the candle's light is good.

Verse 8

Verse 9

:Foreign incense, from the incense mentioned in the second paragraph

Verse 10

And Kfar Aaron, or one of his sons who stands in his stead,
:Once, once a year on the tenth day of the seventh month
And the taste of the sin offering of the kipurim, the sin offering of the bull and the goat, for thus it is written concerning the word of the kipurim, and the taste of the holy of holies is to the Lord, for the altar of burnt offering is the holy of holies, and the altar of incense is holy unto him: because it is honorable, and there is no other altar more honorable than it.

Verse 11

Verse 12

Because it is carried, in this parashah he mentioned the atonement money for all Israel and after that he mentioned the laver and its place. And the reason for mentioning the atonement money is that it is a mandatory donation, and all the donations to the Mishkan are almsgiving, except for the From this:

And the reason for mentioning the bronze laver is that it was not made from the copper of the offerings of Israel, but from the copper of the wise women who performed the work of the sanctuary. Then he mentioned the spices and the spices that the leaders alone brought. Then he mentioned Bezalel and Oholiab, who were the leaders of those who planned to do all the work. Then he mentioned, "You shall keep my Sabbaths, lest anyone say that it is a work of the sanctuary to do on the Sabbath as well." Then he related what happened before Moses came down and prayed, and descended and burned the calf, and killed his servants, and returned to God to pray for them, and asked to bring the Divine Presence among them, and he came down from the mountain to cast out the stones, and returned to the mountain, and God passed over him. Then he warned about the seven and mentioned the feasts a second time, saying, "I will not go up among you." And the parable of the young husband who was angry with his covenant wife because she had transgressed a law and violated the covenant that was For what? between them. Now, when he returned, he said to her, "Be careful, do not break the covenant again, as you have done, and I will renew a covenant with you a second time." Therefore, he kept every part of it until Cook a goat like the parsha in these sentences, and then mention the parsha that the horn of his face is a translation: which were not created in all the land.

Because you carry, it is called the number, and the custom of the people of the Sefirot is to write the names row after row and carry at the head of the entire number, and because the chief of the cupbearers is the leader over others, they call him the head and under him: all the cupbearers and the chief of the bakers, and the scripture says, "He will atone for his soul," and this is interpreted to atone for your souls, and the meaning of a blow in war, because the one who dies in war does not come to his day, and there is a saying, "Om," because everything he counts will be lacking. And the reason for the stumbling block is the testimony of Yoav, and my opinion is different.

Verse 13

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This will be given, this is the lesson, and this is what you will do with it.

Verse 14

Verse 15

Verse 16

And you gave it to the service of the Tent of Meeting, for behold, it is explained in verse 2 of these my commandments that all the masters, even the wine, were of the silver of the atonement. And the scribe said, "Then what is the meaning of gold and silver with every man whose heart was inclined?" And he replied that they made trumpets and harps and vases from it, as we find these instruments in the Book of Ezra, and if they are not explained apart from the trumpets, then in my opinion, because the fifteen things were a voluntary offering, the scripture did not set aside the silver, as I showed you in the verse which says: "He gave birth to him."

And as a reminder of the masters and our ancestors, the late ones, they copied that it is a commandment upon all Israel to give half a shekel every year before Nissan to atone for each person for his soul, and if they do not give, there will be a curse upon them, and after they give, they are not afraid if their king tells them to give again, and behold, we have found a trustworthy witness to my words. M The Kabbalah, why did you not require the Levites to bring from Judah and Jerusalem the tribute of Moses the servant of God to Israel in the wilderness, and the need for the money for the tithes and the offerings? And the Gaon said, because the laver came after the money for the atonement, because it would be taken from it for the purpose of the blessing and the atonement, and because he mentioned Bezalel and the sages to instruct that the sages who teach the priests the laws of slaughter and the ring, they too would take it from the money for the atonement, and because he said that the one who defiles it shall be put to death according to the law of the court, the court of judgment would also take their deduction from the money for the atonement.

Verse 17

Verse 18

A copper basin, its shape is known, and its name is a cut-out on a basin, and it is a place for a basin and is larger than it, and its mouth is like a machine, because it is in the building of the house, and its length and width are not mentioned, only it is made to measure for the sights when I spread it out, and it is placed between the tabernacle and the altar, so that he may be careful not to enter the tabernacle until he has washed.

Verse 19

And Aaron and his sons washed, and no others, and these are the commands of Moses with them, for he was the high priest of the high priests and he served before Aaron. And our ancestors, the late, said that there were two pipes in the laver: and this is a taste of it.

Verse 20

When they come to the Tent of Meeting, they will wash with water, and the house of the Lord will be lacking, or when they offer the woman on the altar:

Verse 21

And they tasted and washed their hands on their sons who stood under them.

Verse 22

Verse 23

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And you take it for yourself, there is a reason, because Moses brought out the perfumes and the drugs, and the scripture says that the leaders brought them, and a taste, and you take it for yourself, so that he may not entrust them to another or ask for them and take them from all that is with him: in the perfumes, so that every perfume for the perfumes or its taste is like all the perfumes of the perfumes of the perfumes of the perfumer, said the Gaon Musach and his testimony is a bundle of myrrh, only what does he do with the verse Ariti Mori, and here it is compiled and the Musach does not do so, even and my hands dripped with myrrh, and Rabbi Yehuda ben Balaam the Sephardi said that myrrh can be interpreted in two interpretations, and in my opinion it is as it is meant in the language of the potter and in the language of the Romans, and it was chosen because it will make the vessel firm and the garment will not rot
And the taste of a sparrow is like that of a sparrow in the land, for the land that will not be worked:
and the name of the sparrow, the wise man said, is because it is a wet tree.
And bought in the name, it is known that he bought

Verse 24

:Vekda, known by the mouth of the Gaon without evidence
:Hin, Egyptian religion

Verse 25

:Pharmacist, verb
: A concoction, a
name and a taste: A pharmacist's work, to boil in water until it is gone and the oil remains.

Verse 26

And you shall anoint it, as of it, and so shall it be with the meat and with the
bread: the tent of meeting, which is the tabernacle, and all that is in it; for so it is written.

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

A holy anointing oil, which they shall make continually to sanctify the priests.

Verse 32

It will not be sealed, the meaning is the same as "Such" and "I did not seal" because from the anointing of the priest, a pouring of water will be poured on his head and his face, and the word will be seen as if it were from a building whose work was not named, and the judge would be worthy of being from a collection: in the Shurach and in the way of many and he would be placed in a basket like it, or there will be two roots.
And in its programmer, in its weight. It is holy, for the name, it shall be holy to you.

Verse 33

Anyone who brews it has a curse on him, as does anyone who gives it to a foreigner from Israel. This is the reason why the kings of Israel are anointed with anointing oil, as is explained in Solomon, and not the kings of the nations, because here is the

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The scripture says to anoint Jehu and Hazael. And the Gaon said that the interpretation is "foreigner from the seed of Aaron, except"
From the family of David, and there is no mention in the scripture

Verse 34

Take it, as a friend, it may have two interpretations, one being that drugs are generally there, and the other: Yes, a detail dripped, and an ovary and milk.
Drugs, another time it was said that these are drugs and frankincense, and it will be with them,
each one alone, like the other, and here they are four, and the second verse is like the words of Kabbalah: and they are six, and on the second verse there are faithful witnesses and it is the truth.

Verse 35

And a salty taste: to give them pure salt that will not come from a contaminated place

Verse 36

And you gave it before the testimony, a reference to the altar of incense, and the Gaon said that to smell it in a known place is forbidden, and the priest was warning, and this is what the Kabbalah says is correct, only the scripture did not forbid to smell it, it only forbade to do something else like it to smell it.

Chapter 31

Verse 1

Verse 2

Bezalel: He is called by the name and she is a great honor, and so was she called by the name
And the word of Bezalel, who was not ten years old, I have explained in the verse: And behold, Aaron and Hur

Verse 3

And he tasted with wisdom, understanding, and knowledge, that he was a great sage, and knew every hidden secret, because only someone who is full of wisdom is worthy to perform the work of the Holy of Holies, because in his knowledge of the secret of the Tabernacle he knew the secret of its thickness. This also shows that he was not a youth, because when did he learn all wisdom, and there is no argument from Solomon, because he did not It is explained in the scripture that he was a king for several years, and he did not seek wisdom, only the wisdom of judgment: to have a wise heart to judge, and in the interpretation of my proverbs I explained the difference between wisdom, knowledge, and understanding.

Verse 4

And taste in every craft, because he would find a great wise man in every wisdom and not know how to fix a single craft. And Bezalel was also wise in every craft, hence the addition of 16 and 17 in every
And a reason to think thoughts, to bring out new things from one's mind by the power of one's thought:

Verse 5

In gold and silver and bronze and in stone carving, craftsmanship, for a craftsman is called a craftsman over stones and wood. And a craftsman and a craftsman over anything made of reeds. And a craftsman to do in every craft for every weaver and embroiderer, for so it is written. And the rabbi said that these two were chosen because their tribe was likened to a lion, and this is the way he preached the sermon, because what is the reason for this question, why were these chosen because there was no God in their generation?
Like them:

Verse 6

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Verse 7

Verse 8

Verse 9

Verse 10

And the vestments of the sacrifice, they are the garments with which the holy vessels will be covered during the journey of the Ark, and it may be a "shepherd" like the journey and a little closer to the "shepherd" and "fleet"

Verse 11

Verse 12

Verse 13

And the reason is, because it is a fast to do the work of the Lord, the scripture says, "But on the Sabbath you shall not do it." And here is the verse, the reason for which is that they should keep all the Sabbaths and not do the work of the sanctuary. And the Gaon said, "It is a sign, that the Israeli will not know except by keeping the Sabbath, whether he is in the city to close the store of goods or if he is on the road not to go, and the reason is that you will know that you are consecrated to me, and this is a hint that a person is obligated to study the words of the Torah every Sabbath, and also why do you go to him today, not a new moon or a Sabbath, because on the Sabbath men and women used to go to the prophets and the sages to hear the words of the Torah, and the faithful witness is the year of sabbath, which is like the Sabbath. And the scripture said, "The Torah shall be read before all Israel in the year of Sukkot, which is Rosh Hashanah." And he said, "That they may hear and that they may learn." And he said, "The sabbath is the day of the sabbath."

Verse 14

And you shall keep the Sabbath, that it may be a holy day, that you may not do any work on it that a person needs, because the first verse is for the work of God. And the Gaon said, "You shall keep it, adding an exception to the holy day, because the matter will not be kept except in a greater way than that."

Anyone who defiles it will be put to death, and this in public, because anyone who does work in it in secret will be cut off. And the Gaon said: "If they do not put him to death by a court of law, he will be cut off by the hands of heaven."

Verse 15

Sabbath is a Sabbath, it is clear, and this verse is the reason for interpreting what is the Sabbath's profaneness, and here it is clear that it is anyone who does work on the Sabbath day, whether it be for a person or for a person, and the fathers of the works know this from the words of Kabbalah. And the word Sabbath is difficult in grammar, and in my opinion, the feminine form of the word is ÿÿÿÿ and the root ÿÿÿÿ is missing, which is more appropriate for it than the weight of inflammation, and when combining ÿÿÿÿ with ÿÿÿÿ, the one is missing and the first letter is opened to indicate the feminine form, as the word ÿÿÿÿ, also serves the king, therefore Sabbath is feminine, although we found that every Sabbath-keeper desecrates his Sabbath.

Verse 16

And the reason for doing the Sabbath and the holiday is not an act, is that he should do before the Sabbath everything he needs so that he can rest, like the food, and not enter on Friday on a journey if he knows that the journey is in doubt: to arrive before the Sabbath, and this is the reason and be careful not to forget, but to observe so that they can rest on the Sabbath.

Verse 17

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And between me and the children of Israel it is a sign, according to the verse above: What is the sign? For six days, and behold, he who does work on the Sabbath denies the work of Genesis. And there is an interpretation: It is a sign of the world, which is a sign that the world was created. And I have already searched throughout the Bible and have not found world except as it means: for ever and ever, and the world of our ancestors is a language in itself.
And he will rest, as one who is weary and rests his soul. And it is true that God will not be weary or weary, but the word of the Torah: as the language of men, which the simple understand.

Verse 18

And the reason for his ending was to speak to him, the matter of the tabernacle and the Sabbath.
The moisture of a stone,
interpreted by the finger of God, is a great wonder, and a taste for it is because the writer is accustomed to writing with his finger: Thus the Torah said in a parable:

Chapter 32

Verse 1

Because Moses was mistaken, according to the opinion of the grammarians because his weight was incorrect, and not according to my opinion, and in the Book of the Foundation: It is explained. And this indicates that Moses did not say when he would return.

And the people gathered together, all her congregation, and after her, in the form of a quarrel.
Rise up, make us God, some say that this Aaron is not the brother of Moses, and this is not true, because we have not found another with that name. Likewise, the one who claims can claim about the word of the angel, remember the law of Moses, my servant, perhaps there was another Moses, and moreover, since it is not the custom to join the congregation except to the head, and the scripture says, "And behold, Aaron and Hur," and furthermore, if this Aaron was a jeweler, why did Moses pray for him, he would only be forgiven. And some say that it was a taste of taking off the gold rings that were in the ears of your women, which he rejected because he thought that women would not give them their rings. This is also vain, because women are always in the possession of men. And from the ancients, on the basis of reason, who said that Aaron saw that Hur was killed, therefore he was afraid and made the calf, the witness that we did not find Hur was remembered afterwards, also far from being a righteous Hur from Aaron, and after Aaron did the commandment, how did he serve there, and the word, "Take for yourself a calf, the son of a cow, for a sin offering," he demanded, the testimony of Hur is also invalid, and if they do not show us a Nachshon in the Torah after he offered his sacrifice, then it is said that a calf was cast and Aaron threw the one that was killed. And others said that they deceived Aaron, and they were the form of gold, and behold, the form of a calf came out, and he did not know their testimony, and I threw it into the fire, this too is vain, because Aaron is not a goldsmith. And the Gaon said that Aaron's intention was to reveal the secret of the worshipers of Hur, like the intention of Jehu, who did at Aqaba, and his testimony that he was wild, and his interpretation is clear according to his opinion, like the heads of your heads, "Do not kill them," not according to the opinion of both of them, and he said that God was angry with Aaron because he waited until Moses came and did not kill him immediately, and this waiting was He broke the tablets, and interpreted a feast to the Lord tomorrow, which was in Aaron's mind that there would be a sacrifice there tomorrow, as the reason was that he sacrificed to the Lord in the wilderness. This too is not true, because what need do we have to call the sacrifice tomorrow, and behold, the next day they made the feast as Aaron fasted, and I have already explained that the feast is the sacrifice of burnt offerings, and the interpretation is that they will offer burnt offerings, and the Gaon said that the reason for the shape of the calf is because there are people in India who think that the shape will receive a higher power, and so they thought about Moses. And I will reveal to you the secret of the calf by insinuations. I have already explained to you, and you will be his God, and they did not only ask for rest and thought that Moses was dead, therefore he would not come down, and Aaron built someone who would go before them to line up for them.

The altar was there and burnt offerings were offered there, but it was done improperly, and the reason was without holiness, and there was one in Israel who thought that he was a god, and this was the reason, these are your gods, because it is so through the scripture, so it is. Don't you see that Achan son of Zerah sinned alone, and the scripture said the sin of Israel, and he who understands the secret of the work of heaven knows why: the shape of a calf

Verse 2

"They have broken it as if they had torn it and spread it out as a segment from the joint of mountains, and it is of the heavy building, because of its knee."

Verse 3

Which is in their ears, in the ears of the women and the boys and the girls mentioned:

Verse 4

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:created, commanded to make a shape
In engraving, like a figure, and also in engraving a human being and in its place I interpreted it.
: A mask, like a silent prince, like the taste of the inside
And the taste of what you brought up, the place of Moses who brought us up

Verse 5

And Aaron saw that the work of the calf was finished quickly. And I have already informed you that this is the honorable and terrible name: the proper name, and there is no description in the book of names except that it alone is described as God, and God, and Lord.

Verse 6

Eat and drink, the day of the dedication of the calf

Verse 7

You have destroyed your people, through

Verse 8

Verse 9

And the taste of a stiff-necked people, who will not listen to what is commanded, is like a man walking, and if a man calls him, he will not turn his neck.

Verse 10

And the reason for letting me go is if you let go and leave and not pray for them.

Verse 11

And Moses began, in my opinion, as if she had no face anymore. Therefore, it would be wrong to say, "I will prefer you," but rather, "I will prefer your face."

Verse 12

And he brought them out with a taste of evil, that they might go forth into the system of destruction, therefore he slew them, and this is the hollow of the name. And he comforted them, as in the flood.

Verse 13

And remember that it will be done in the name of their fathers because of the oath that you said was given to you in word: I will give it to your seed in deed.

Verse 14

Verse 15

And there is a turning back, and this is far from my understanding, and the witness and the turning back of Pharaoh, only they felt like a man who was busy with something and left us. And there are some of the ancients who said that by a miracle the "M" and the "Smach" would have stood on the tablets, and this is not a way of understanding, and in my opinion there is no need for a miracle because the stones of the tablets are not like the stones of the tablets, only they are thicker, because the Scripture says that they are written on both sides of them and not on one side, and neither is possible because the letters would have been seen on the other side reversed, and there is a reason for both at the end of the parasha. And the Gaon said that the tablets were created by God and not by anyone, and our ancestors said that they were created on the eve of the Sabbath, and I do not know who brought us into this trouble, because the Scripture says that it was an act of God.

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The word "Ma'esh" is as the Gaon explained, and the reason for the "Ma'esh" is to inform that they were not made of stone And there is no like the second tablets, and the letter is the miracle. And the word "Herut" is like "Mefutach" and has no brother in the Bible, and some replace the "Ya" with "Shin" and say that they are "rotoms," and in my opinion only the letters "Noah" and "Derech" will not be replaced. The sermon is known and the "Samach" is "Shin", and some reverse it from "Hator Na" in "Kir"

Verse 16

Verse 17

And Joshua heard, as I explained, that he was at the bottom of the mountain, and knew not the matter of the calf.
: In a bad way, as in why will you shout a bad sound from the sound of a trumpet, and the "A" is under the "V" as in inside a tent.

Verse 18

And he said, "There is no voice. These are the words of Moses." And the witness came near the camp, and the wise man said, "These are the words of Joshua."

The voice of Anut, like music, and so the vineyard of Hamer answered her.

Verse 19

And he saw the calf, and dances around it. And some say that the writing was torn from the tablets because they were broken, and there is a saying that the Lord commanded them to be broken, and what is closer to me is what is written because he was jealous of the Lord and in the fury of his anger he broke them, and I already told you at the beginning of the parsha the parable of the young man, and the tablets of the covenant are the deed: and he tore the deed of testimony.
Because it is bad, some say that the "bet" is added as "bet" and it is in one or another word is missing, like "dekf" or "born" or "gled"

Verse 20

And he burned it with fire, there is something that will be applied with the gold and will burn and will never be gold again.
And he ground it, the reason that he ground it well like the one who
ground it and sprinkled it on the surface of the water, is the stream that comes down from the mountain, because that is what is written. And the Gaon said that he ground it and poured it out, because he permitted Israel to drink from the stream, and in my opinion, the reason threw its dust into the stream to water the children of Israel, because it is possible that the water would renew the sign of the calf worshipers, just as bitter water is harmful to impurity and does not harm purity.
And Aaron told Moses in a short way:

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

For he is a wild man, a scoundrel. Without vision, a people will be scattered, like a beggar.
To be infamous, to be a speck among enemies, to be a speck of dust, and to be heard of in anything.

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Verse 26

And Moses stood in the gate of the camp, commanding that there were camps before camps.
Who is for the Lord, let him come to me or gather to me.

Verse 27

And the God of Israel was pleased because they said, "These are your gods."
And kill each one his brother, in whom there is a sign that he is one of the servants of God, or that it is known to you.

Verse 28

Verse 29

And Moses said, "Fill your hands," and Moses said, "And I have shown you many, as many as you
have." I interpreted it.
For every man is his son, the meaning is even if the worker is a son or a brother. And know that the scripture says all the sons of Levi, therefore there is no interpretation of what is said to his father and mother about the work of the calf, and the meaning is, and to give you a blessing today is at that time, the Lord distinguished the tribe of Levi, and the blessing is more abundant, therefore the Gaon was mistaken when he said that the Levites also gave a ransom for their souls in the work of the tabernacle, and we further explained it in the Parashat in the Sinai Desert. And know that the Shekhinah was on the mountain and did not depart, and the witness who said, "I will ascend and descend from the mountain, and the mountain is burning with fire, "Therefore he said, I will ascend to the Lord.

Verse 30

Verse 31

And Moses sat down, for he had come down from there.
And the word please is the tongue of reconciliation.
And the taste of this people's sin is the sin of Israel.

Verse 32

And the meaning of your book is in the minds of many, like the proverb that the king sits and the books are read and written, and in my opinion: the book is what is written with the finger of God and the name of God's camp, and the learned will understand.
And the taste of me is like killing me, please kill me, and the answer is that I will not erase only what has sinned against me. And the wise man said: Because it means that I will kill only the one who has sinned, and not the whole people.

Verse 33

Verse 34

And behold, my angel will go, and the angel who is known as the Lord is in him, and he said, "And
on the day of my commandment, there is a day to remember the sins, and it is a secret." And behold, the Lord said to Moses, "Go, give rest to the people, and my angel will go before you." And the reason is that I have borne their sin because of your prayer, and now I will rest upon the land. Only if I prolong their sin for them, I will visit their iniquity in the end." And this is the body of the Lord, who is in them a word, only according to my opinion that this plague was among another people who traveled from Mount Sinai and in the Parsha, these commandments are a type of evidence for the truth of the things.

Chapter 33

Verse 1

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Go up from here, return to the well of Ta'am, and give the people rest, and thus he said, "I sent an angel before you," and he did not mention a nation following a short route.

Verse 2

Verse 3

To a land flowing with milk and honey, return to the land, and the taste of the dew of the valley of the fruit of the tree, which came forth without delay, and the taste was like the mountains dripping with sap, and many commentators said that it tasted like honey, dates, and behold, he said, I will not go up among you, and the whole meaning of the parsha: You prayed to me for Israel to bring them to the land, and behold, my angel will go there to bring them, and if you wish, rest them, for I will not go up among you now, lest I devour you, because I have compassion on you, I will not go up among you, because if you do what you have done once again, I will destroy you. And the grammar of the word "eat" comes from a small opening, a large opening, as in "And the Lord said," and it was: "The LMD is worthy of emphasis and comes easily to make the language easier."

Verse 4

And the people heard, the interpretation is different when the people heard what the Lord said to Moses, "They are a stiff-necked people, and many are like them, and so they sent down the heavens from above, as I have explained in the Book of Psalms." And the wise man said, "Because it is a reason to bring down your testimony: Let them do this always, and in my opinion there is no need."
And they mourned, for the reason that they took off their splendid garments and put on sackcloth all their days because of the deed of the calf, and this is A taste of Mount Horeb.

Verse 5

And the wise man said, "I know what I will do to you, I will let you know." And the grammar does not allow it to be that way, only it is as it means, like a man who says to his servant who has sinned against him: "After I see that you have repented of your sin, then I will know what I will do to you, and behold, I will explain to you, I know you by name."

Verse 6

Verse 7

And Moses took the tabernacle, perhaps they took it when he came down from the mountain and took it out of the camp because of the incident of the calf, and then the book of the scripture was written and it was like Moses went out to the tabernacle after he came down with the second tablets, and there is an um because he did so after they had crossed the Red Sea, and the passage was written in this place because: And I will guide you as I unfold

Verse 8

Verse 9

Verse 10

Verse 11

And face to face in the verse, "Show me your glory."

Verse 12

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And the word, Behold, thou sayest unto me as the words of a son of man, Who is that angel whom thou wilt send with me? For it is not Michael, who said of him, Because my name is in him. And you said, when he was on the mountain, he said to him, "Yes, and if it is not clear, And behold, He said, and you said, I know you, and I will appease you that I may know you, and you said, because you have found favor in My sight, and reconciliation that I may find favor in Your sight. And now pay attention to My opinion and know that armies rise and fall in the belief of the thought of God, and against the thoughts the engraved forms are also against the general forms, and the knower unites with the known, therefore they said in the knowledge of the Supreme that He knows and is known, and the knowledge of the created is not like that, because the knower is not the known for the essence, and behold, the reason for knowing you by name: that the name of Moses adhered to everything, therefore the Name created new signs and wonders through Him in the world.

Verse 13

And please make known to me your ways, for the Creator in the beginning has no power in the creature to know it except in its ways, and whoever knows its ways knows it, because then it will be like a form, and therefore he said make known to me and then after that: And I will make known to you. And please and see that this nation is your people, this is his prayer for them.

Verse 14

And they shall go with thee, and my glory shall go with thee. And I will guide thee, and not them.

Verse 15

And Moses replied, "If your face does not go with Israel, do not bring us up in the plural." And the verse that follows it is "Forever I am with you and your people." And the Lord also answered this thing that you have spoken, I will do, therefore Moses said, "Please let the Lord go among us." And the reason for the whole parsha is that the Lord said to Moses before the work of the calf, "And make me a sanctuary and I will dwell among them." And when they made the calf, he said, "I will not go up among you," and behold, the sanctuary will not be made. And when Moses pleaded with the Lord, He told him that the Shekhinah would be over the tabernacle, which is the tabernacle of Moses, and would atone for Israel again, then He told him that He would dwell among Israel. And know that the Shekhinah camp was always in the midst of the camps, during the journey of the Ark and during the rest, only three days when I set out, and behold, it will be done.

The Tabernacle:

My face will go, some say, "My face will go away," as if she had no face anymore, and others say, "The minister of the interior and their witness and the angel of his face," and according to my opinion, which is interpreted by me myself, as if your face goes in the midst. And the Gaon said, "The reason for the passage is that he said to him, "I will not ascend among you in this place, only after you have traveled and camped, then I will ascend among you." Therefore, Moses said, "Do not ascend from this place," because he sought to forgive the sin of Israel in the place they committed there, and what I have explained to you is correct, because there is no chosen place in the wilderness like Mount Sinai, which they were against. And he said, "It is a reason and we fell because of it." Because every nation and people have a minister like the minister of the kingdom of Persia, therefore Moses sought that Israel should not have a minister, and behold, he forgot that Michael was their minister. "It is only a reason and we fell in the Shekhinah that is above the cherubim, and Israel travels and camps I am a minister of the army. according to the Lord, and he did not do so for any nation.

Verse 16

Verse 17

And because you have found favor, I will do all that you have spoken only for you alone, and because of the knowledge of the wise, I will do everything in the way of the wise. And the wise man said, "Because I know you, I have done a great deed for you without seeing you."

Verse 18

And he said, "Show me your glory, please," an interpretation like yourself, and so it was for my glory, and the witness who said, "Adam, the Hebrew," and said, "And the Lord passed over before him." And the wise man said, "Your glory is light, the Creator of the Name, for its time," and he interpreted, "Adam, the Hebrew, for the passing of my glory," and he tasted, and saw the latter end of the light, as its end, because its beginning cannot be seen. And in my opinion, the Scripture speaks according to its custom, because we know clearly that the Name is not a body, and since it is not a body, it is not possible for it to be seen with the eye, because the eye does not see except the cases that are in the body. Therefore, I said, "The garment that I showed you is not in the appearance of the eye." Also, the word of the Lord to Moses is not in the mouth, but it is the true word, because the word of the mouth is a simile, one speaks to another, which was not by a messenger who was an angel, and this is the word of the people. He, and taste when

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The Creator in the beginning will not speak to an angel, and the reason for uniting in forms that have no bones is that they are the ladder to ascend to the sublime, and this is not possible for life because of the body, therefore man will not see me and live. And the reason for the rock is the highest, and the reason for the rock's shadow, and the reason for my being as a hand, as a thicket that covers the light of the sun and the eyes will not see it, and it is likened to the one who unites will not feel it, and at that time the power of the soul will depart from the body, and the reason is closer to this, and also no one will fear the whole mountain, even the sheep and cattle to their pasture, and this day was for Moses today the standing of Mount Sinai for Israel, even a horn of leather on it, and according to the ancients it was on Yom Kippur, and my opinion will be known in the Mishnah Torah, because they said that three times he stood on the mountain for forty days, and when you think that he went up on the seventh of Sivan and came down twice, the first time about the calf and the second to pray and the third to throw away the stones. And know that every body is complex, it has a front and a back, and behold, the sun, which is not a more honorable and greater body among created things, has no front and back, even though it is the honorable one, and even though it was created in the beginning, therefore every honor is attached to the name, and it alone has no beginning and end, and what is attached to it has no end because of the name, and it has a beginning because of another honor, and it also has no end in comparison to the other honor, and it has a beginning because of its attachment to the name.

Verse 19

And I will pass on the taste: All my good things are in the face.

And I called by name, it was stopped, and he also called by the name of the Lord, and the reason is that the name called the name by name. And I tasted and spared, even though I tell you that I am gracious and merciful, I do not spare only whom I will to spare, as I have decreed. :In my wisdom

Verse 20

Verse 21

Verse 22

In the hole of the rock, a place carved in the rock, which is Mount Sinai, and it is also written, "Behold, I stand before you there on the :The stone in Horeb

And taste as good as thick:

Chapter 34

Verse 1

Hew for yourself two tablets of stone like the first, according to their size and measure. And the Gaon said that the two are more honorable than the first in seven ways: one, that they prepared an ark for them, in which the tablets were placed; the second, that it is written in two, that it may be well with you, that it is good in the world to come; the third, that there are three covenants upon them, and they are, behold, I make a covenant, I make a covenant with you, and he writes on the tablets the words of the covenant; the fourth, that they contain a part of the heavens and the earth, like the body of a man, as I testify among you today; the fifth, that the first ones were taken down on a weekday; the sixth, that for their sake the skin of his face was waxen white; and the seventh, that Israel accepted them because they mourned for the first ones. There is no need to answer the words of the Gaon, because I saw them as the words of a dream, neither adding nor subtracting; only a great deal came out of his mouth; and whoever says so is bound to be slandered, because it is known that the writing of the latter, like the writing of the former ones, is the writing of God; and behold, they are in a letter equal to the writing of the former ones, and in my opinion the Lord created them; and the two were carved by Moses from a stone made of stone; and behold, the work of Moses is more honorable than the work of God, and in my opinion the work of the former ones is more honorable than the work of God. Were the Ten Commandments written when they were written? In the parashah: And He heard, and in the two as they are written in the parashah And I will plead, and there I will parashah: And He ascended to Mount Sinai, to the head, for so He commanded.
And Moses stood with him, and stood there, for so he commanded, and stood there for me.

Verse 2

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Verse 3

And no one shall come up with you, because Aaron went up to the side of the mountain on the day of the presence of Mount Sinai, for so it is written: And you
shall go up: and let no one fear, as the reason they have kept for you.

Verse 4

And he took in his hand two stones, and did not say "the stones," for thus are the words of the Holy One, in the language of the Holy One. Therefore, in one verse, "The children of Israel," you will find five times in the verse, "In your aloft."

Verse 5

Verse 6

And there is a saying that the first Lord is the Lord who is attached to Leviticus, and so the Gaon interpreted it, therefore there the judge said that indeed the Lord is our righteousness, because the one who calls is the Name, and when he wrote thirteen measures he concealed his words because he said that the first measure is that he is Lord, and the second the Name is another time to instruct that he is first and last, and the third also the fourth that he is merciful, and the fifth that he is gracious, and the sixth is slow to anger, and the seventh and great kindness, and the eighth and truth because and great draws himself and after him as if he said and great truth, and the ninth was created kindness for thousands, and the tenth carries iniquity, and I made ten carries transgression, and twelve carries sin, and thirteen and cleanses, and he did not say anything, because the name that is written is Lord as he said, because his taste is like the eyes of slaves, and moreover he brought it in the number of the noun and it is not the honorable and terrible name and it is not a measure, and furthermore because the word and cleanse is the name of the verb and it is attached to the people who will not cleanse. And others said that He was patient for years with the evil and the good. These too are words of the Spirit, for the measure does not increase in proportion to the deeds. If so, He is merciful to the point of innumerable, for the Scripture says, "And His mercy is over all His works." And others said, "A garment of kindness is created for thousands of measures of years, for the root and for his children after him." And I will tell you briefly, if it is accepted that they are thirteen measures, one of which is the name, and I have already explained to you that it is close to the hosts, because once it is a noun and once it is a measure, and so on, and the days of the world were remembered by Moses with him, and the second and the third is merciful, and the fourth is gracious, and the fifth is long-suffering, and the sixth is abundant in kindness, and the seventh is truth, and the eighth is created kindness for thousands, and the ninth also the tenth also the eleventh carries iniquity and transgression and sin, and the twelfth cleanses not, and the thirteenth visits the iniquity of the fathers, and in my opinion it is a reasonable way, because behold, Moses did not mention in his prayer only the six, therefore all who say that He answered your face from before will be mistaken, and in my opinion the name is twice as a call, to inform Moses how to call in times of need, as in the case of Abraham, Abraham, Jacob, Jacob, also the name of the judge. And the taste of God for the merciful, because there is mercy and there is no ability for it, and there is no ram for the cut like a man, and the merciful, if it were not for the sign of the throat, would be a glutton, because all that is found is from the heavy building, except for the word "Arhamek," which means "I will ask you for mercy," and this is from the measure of mercy, and so is mercy, and in the eye of compassion, and mercy in the ear is like the taste, "And I heard that I am merciful," and here is the taste: mercy in secret from men, and mercy in hearing the cry of wrath.

Long-suffering, because of the sight of the foam in the nostrils, the scripture says, "My anger is kindled against you," and by way of a proverb, "He whose nostrils are long will not be quickly angered," and this is the reason for being long-suffering, and this is the reason for being short-suffering: He will do
a great and abundant kindness. There is a great as great, above every great in his house, Kiryat Melech Rav, and so is this, and the testimony that Moses said is as great as your kindness, and so David said, "And great is kindness," and the reason that it is great because of kindness: he will do it without obligation, and also and truth to maintain kindness.

Verse 7

Grace is created, and whoever does grace will create his grace and will not change for generations, only for those who love him, as it is written, and the bearing of sin will be removed from the sinner and the reason will be removed, because sin is not real until it is borne, it is only an accident, and any sin that is done intentionally, and a crime is greater than that because it is like going out from under authority, and sin: there is a general and a great mistake, like an error, and he will not sin, and these are the measurements against the years.

And he who is cleansed will not be cleansed, because they do not return. Therefore, the ancients ruled with the word and he who is cleansed will not be cleansed, because from this they learned that it cleanses those who return, and in my opinion it is consistent, and the reason is that even though he bears the sin, he will not be cleansed in the end. And if the sinner dies and is not punished and his recompense is paid on his head and he becomes a son like him, the sin of the father will be laid on the son, and I have already explained it in Parashat Yahveh. This too is from the law of mercy, which is to prolong the father until the son comes, and if the son is good, the sin of the father will not be laid on him. If so, what is the reason and he who is cleansed will not be cleansed? It must be answered that the majority speaks

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It is written, "As the fear of the Lord prolongs days, but the years of the wicked will be shortened," and the opposite is true: there is a righteous man who perishes in his righteousness. Therefore, it is written, "There is," because he who decreases, and likewise there is one who scatters and adds more. And there is one who says, "There will be a cloud," because the custom is that it will last for years.

Verse 8

And he bowed down to the ground, and bowed down.

Verse 9

"Let the Lord go among us, as I will go before you: for it is a stiff-
necked people, even though it is a stiff-necked people."
And you forgave our sin, Moses himself brought in the people of Israel because he was a warrior, if his interpretation is about the act of the calf, and it is correct in my opinion that it is for the future, and he did not mention our transgressions for the sake of his honor.
And our inheritance, you shall give us an inheritance for you, just as they are with you and your inheritance. Some say that it is a verb that comes from two verbs, as if he said, "And we shall inherit the land," and how much more will they inherit the land for you?

Verse 10

And he said, The Lord
Behold, I make a covenant with you and with all Israel; with you only will I do wonders that have not been done in all the land from which you came out, an allusion to the signs that were done in Egypt, and not among all the nations. And this is it: for the skin of his face shone.

Verse 11

Keep for yourself what I command you today, Moses will speak to you, that you may observe these statutes, and write them in a book, and let all Israel hear them, and so keep His testimonies, which the Lord has spoken to them, and they shall not add to it, nor take away from it, but they shall observe it, saying thus to Israel. Therefore I said that he will speak concerning Moses and Aaron, and there is no Samuel with them, as they begat Abimelech, and the beginning of the statutes, behold, I will drive them out from before you. And the wise man said, If you lack a word, and drive them out, for how shall he command Israel, and the matter depends on the name, and we have no need, only their taste, I will drive them out little by little, and in either case, you shall not make a covenant with them. And the word of a driver is driven out of the light building, and he goes out like a heavy one.

Verse 12

Verse 13

:Blessed are the trees

Verse 14

Don't be jealous, I have already explained it, and then I will explain why you should not make a covenant.

Verse 15

Verse 16

And taste and nourish your sons for the most lustful sexual intercourse.

Verse 17

God is a mask, and the reason that every tree is forbidden is also like the act of the calf.

Verse 18

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And he tasted the Feast of Unleavened Bread, because it was a reminder that God brought us out of Egypt and that it was not right to worship any other god.

Verse 19

Every womb is mine, a remembrance of the Exodus from Egypt, for we came out of Egypt because of the plague of the firstborn: The circumcision of a male animal, only in this place it is female, and so is a people, a house, and a place, and many like them: And remember, the males shall be taken to exclude all the females.

Verse 20

:Express severe punishment

And the reason they will not see their faces empty is the remembrance of the Exodus from Egypt, because he brought them out with silver and gold, and there is no one among his tribes who failed. Then he mentioned the entire section written in the section, and these are the judgments, and I have already told you why. This incident was remembered:

Verse 21

And there is a reason for plowing and harvesting, even the plowing and harvesting on which a person's life depends, because it is possible that the land may be rainy and if it is not sown on the Sabbath, it will dry up, and the harvest, if it is not gathered, will be ruined. And the Gaon said: For so it is, and a woman asked her neighbor, that God permitted even a woman her neighbor, and so the Passover lambs plundered.

Verse 22

Verse 23

Verse 24

And their wine shall be the wine of the nations, and they shall enlarge their borders, and no stranger shall pass through their land: for the males shall come to see the face of the Lord: and they shall covet as if they were a robber, and take it.

Verse 25

Verse 26

Verse 27

He wrote these things to you, when I explained in verse, "Keep it for you."

Verse 28

And it was written about the humidity, the Lord wrote, for it is written, and I wrote about the humidity, as is also explained in the Mishnah. :Torah

And the meaning of the words of the covenant, which are common to all the commandments. Some say that on the first tablets were written what the Lord said, and on the second what Moses said according to the Lord. Others say that on one tablet the words of the Lord are divided and on the second tablet the words of Moses. Some say that what is written on one tablet is the same as on the second, only that in one case it is remembered and in the second it is preserved. Others say that in one case it is I who speak, and in the second case it is preserved.

You shall not murder against him, and the reason is that in the image of God, and on the contrary you shall not commit adultery, and the testimony against the daughters of Midian, you shall not steal against him, and the witness shall come to the house of the thief and to the house of the one who swears, and you shall not answer a word against him, because he who does work on the Sabbath bears false witness, on which the Lord has not sabbathed, nor on a cloth, and I did not know, because the length of the moisture is not explained, Greed against everything nor their width, because there is a dispute about them, and if this too were explained, we would not know whether the writing is thin or thick, and even if it is

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The letter of God, and behold, the word will not be very long for you, and three one after the other, I will be your witness, small, only it seems right to me that the two letters were written on this side and on that side, starting with only the words that the word of God written in the verse and heard are written, and in the verse and I will beg you to interpret the word preserve and its companions, and it is possible that all the words were written on one side, and like them on the other side, and both of them are written in the verse and heard, and this is the interpretation of this and that, because they are equal.

Verse 29

For the skin of his face shone like the radiance of a radiant light, and so did the rays from his hand.

Verse 30

And they will taste and fear that they will turn back and witness and return to him.

Verse 31

Verse 32

And he fasted all that the Lord had said, these are the conditions: I will drive you out from before you, for it is possible that he did not tell them: The portion written in these are the judgments for they were busy with the matter of the calf.

Verse 33

From Suwa, it means known from the taste, and is close to it and in the blood of grapes, Suta. And do not be surprised at the sight of the YHWH with a veil, for indeed He divided them within, and the knowledge of many is that the veil is there because He is the judge of Israel and because of the great fear of the radiance of His face lest a person forget His claim, and when they come to the Holy of Holies He removes it because there is no need for a veil, and He goes out with His face uncovered until He completes the word of the Lord and all that He commanded Him to say to Israel. And in my opinion, this is not so, only the word of the Lord was with Him and the skin of His face shone when He spoke with Him, and if at first those who saw Him were afraid, behold, when He called them, all Israel drew near to Him and the fear was removed, and the radiance of His face was renewed before Moses from the radiance of the glory of His glory when He spoke with Him. Therefore, He was above His face when He came to the Tent of Meeting to receive the light, and He would go out and speak to Israel what The tax collector He commanded, and they would see the radiance of His face as a faithful witness that the Lord spoke to Him, and His face would stand firm until He completed speaking, and the veil was there over His face so that it would not fall from the eyes of the ignorant because of the secret of the light and His face would return as before, and if you look closely, Well, in the parsha, you will see that, and let him not claim that because we found that his eye was not darkened, because there is no absence of the darkness of the eye and the radiance of the face. And know that we have not found a greater miracle among the prophets than this, because every miracle that the Lord did to justify His prophets was in others that were apart from Him, even the sign was once, and this sign: times we did not know them.

Chapter 35

Verse 1

And Moses gathered, now he spoke to Israel about the work of the tabernacle, which came down with the second dew, and he tasted and gathered that the entire assembly was obligated to give a ransom for their lives for the work of the tabernacle. And the Gaon said that these are the words: about the Sabbath commandments, which are equivalent to all the commandments for the fathers of crafts.

Verse 2

And you shall not burn any food because the priests will light the fire and light the lamp on the Sabbath, because he has already forbidden the act of eating, and it seems right to me that these things are matters of the act of the Tabernacle and its vessels, therefore he said to do They were sold, and then six days later, and the reason why the Lord commanded that you make the tabernacle only six days in You shall do it, and whoever does any work on it, even though it is the work of God, shall be put to death, for He has already forbidden them in the words of the covenant to do work on the Sabbath, and here He has interpreted this punishment as unlawful, because unlawful ones are not subject to the same punishment: for there is no punishment for a deaf person as for a murderer.

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Verse 3

And the reason you shall not light a fire is because He said on Passover, no work shall be done on them except that which is eaten by every soul. He forbade making food for the soul on Shabbat, because food may not be made except by lighting a fire. And may God double the reward of the wise man who gave complete answers to the Sadducees who forbid candles on Shabbat. And one time one of them came together with me, and I told him that we should abandon the words of Kabbalah and pursue the Scripture alone. Then he was happy. And I asked him, saying, Who forbade lighting a candle on Shabbat nights and after sunset? Then he answered, saying, You shall not light a fire. I also answered because the Scripture did not mention that it was only on this day, and likewise on the eighth day the flesh of his foreskin was not circumcised at night. Then he answered, And it was evening and it was morning, both of them being one day before the morning. I also answered because this is not possible because the Scripture says, "Day and the hour are called." And God called the light by day, and how could His words contradict the words of the light and the darkness by day, and I have already interpreted it, and it is written night and day and night, three days and a day, three days and three nights, then He replied, "Evening to evening you shall keep your sabbaths." I also answered that this is what is written about Yom Kippur alone, and the evidence is that He said your sabbaths in the singular and did not say, "You shall keep your sabbaths as My sabbaths." Moreover, the Sabbath is not called your sabbath, but the Sabbath of the Lord as only My sabbaths. Only Yom Kippur is called that, "Sabbath is a sabbath for you," and we did not find in it that He said, "Sabbath to the Lord," and I will not prolong it. And the verse "evening to evening" is not said except on the Day of Atonement, and so it is written on the ninth day of the month in the evening, and behold, today is called night, and so two are always offered for a day. You shall make one lamb in the morning and the other lamb between the evenings, which is the evening at sunset, as it is written about Passover. Then the Sadducees erred, and after a few days they came to me saying, "Behold, whoever eats leavened bread from the first day until the seventh day, even that which you sacrifice in the evening on the day of the Lord." The first to the morning, then I answered and said to him, Even on Passover it is written on the fourteenth day of the month in the evening you shall eat, and he already warned about the night about unleavened bread and bitters, and he returned to warn from the beginning of the first day until the seventh day in the evening and the witness did not say on the Sabbath on the sixth evening you shall rest, only Moses told Israel on the sixth day, the Sabbath is a holy Sabbath to the Lord tomorrow, and he did not say that this is the next evening, even on the first day in the morning there is no evidence, because his interpretation is that the meat that you sacrifice in the evening will not be left over until the morning of the first day, and the reason is that there will be no more of it until the morning of the first day, then he went away in the heat of his spirit against his soul, and behold he returned to me after a new month and he was happy and good-hearted because he found that day to be a day of good tidings, and there it is written and we waited until the morning light, then I answered as if there were no day but this and is it not written in the Torah on the day I struck all the firstborn and at midnight there was a plague on the firstborn, only the interpretation of day in two ways, one in the day and at night, and the second in time and place, as it was on that day, and so you pass by today The Jordan, and I mentioned these things so that the person who understands can interpret the Scriptures for many reasons, therefore we need in all our words: the mitzvot for acceptance and tradition and the Oral Torah when I began this book.

Verse 4

And Moses said, Taste it after this manner. Moses spake all that the Lord commanded to say concerning the work of the tabernacle.

Verse 5

Everyone whose heart is generous, everyone who is generous with his heart, and so is the greatness of your arm, and the taste of greatness at the gates of the house: which is your arm.

He added: "He will bring the offering of the Lord, and he will open it and you will see the child."

Verse 6

Verse 7

Verse 8

Verse 9

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Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Its pillars and its lords: masculine and feminine, because the courtyard is mostly feminine.

Verse 18

Verse 19

The garments of the priest are the garments of the holy covering when traveling, and the purpose of serving in them, or there may be a name, as if he said: "He said to the holy service, and the purpose is close to necessity."

Verse 20

Verse 21

Which they bore, from the mouth of a chief, and his heart was like a buyer's heart, and the taste of every one who was put to shame, his mind was superior to his fellow, and the witness who was asked was given with wisdom.

And all that his soul desired, and behold, the wise and the generous came, and he tasted it as his own soul: and so the shepherds fed them, and the officers of the children of Israel saw them.

Verse 22

And the men came upon the women, then the women came, and some say about the women's opinion, and the reason: their desire, and some interpret it as a people, and how many are there?

Haha, some say that it is placed in the nose and the earring in the ear, and in my opinion, the matter is the other way around, and the witness is placed in the nose, the ring in the finger, and the amulet in the arm, and there is no one and no one has a companion.

:The lift, like mountains

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Verse 23

Verse 24

Donation of money, debt and charity:

Verse 25

:Beit is in her hands again, and so is the spirit of heaven, in my opinion.

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

"See, the Lord called by name, as the Lord said to him, 'See,' and the reason is that they will see him with the eye of great wisdom."

Verse 31

Verse 32

Verse 33

Verse 34

And he gave instruction, for there is a wise man, and even a deaf man cannot instruct well.

Chapter 36

Verse 1

And Bezalel made a future thing, and the reason is that the Lord commanded so.

Verse 2

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Verse 3

Bring it to him, to Moses.

Verse 4

Verse 5

The people multiply, because they were told:
"From the time of the work, as long as Pharaoh lives, only there is enough, and there is no life there."

Verse 6

Verse 7

And the work, that they did enough for all the work that was commanded. And there is a saying that the taste and the work are like the work of his neighbor:
and from the word "dim" it returns to a man and a woman or to those who
do it: and it is left, where the worker from the heavy building

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

And he did not mention the doubling of the knowledge that the text took a short path. And the erudite Rav Aharon said that there were five and a half sheets on this side and on that side only the text did not mention the half with the five, and he mentioned it and said six.

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And the interpretation is that you doubled the sheet by half the sheet, and the remainder by half the excess sheet, and the truth is what?
That I mentioned:

Chapter 37

Chapter 38

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

In the appearances of the Tzuvot, the "Beit" instead of "Mem" is "Kabit" and the rest is in the flesh and taste of the wise Tzuvot that the five mentioned or women always come to pray to the place of the tabernacle, and have left all worldly desires, therefore they gave their appearances, because the business of women is not only to beautify their faces.

Verse 9

Verse 10

Verse 11

Verse 12

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Verse 13

Verse 14

Verse 15

After the thirty cubits were stretched between the two shoulders, twenty remained in width, and this is the length of the gate of the court, and so was the curtain, and behold its width, which is its height, five cubits, and this is the height and breadth.

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

These are my commands, taste them: These are my commands for the utensils of the tabernacle.

The Levites' labor, the burden

In the hand of Itamar, who is in charge of most of the sacred vessels. And the Gaon said that this is an allusion to the songs of David, the son of David.

What is the point of Itamar?

The Tabernacle of the Testimony: The Tablets

Verse 22

Verse 23

Verse 24

Verse 25

And the money of the numbered ones of the congregation, behold, all Israel was numbered in the first year, and because the scripture says at that time the Lord separated the tribe of Levi, the Levites did not give a ransom for their lives, because they were given to the Lord, and the number was for all who passed over the numbered ones, which every one who went out to war tasted, and the number that was numbered in the second year.

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As in the first year, it is also correct, because after thirty-nine years there is only one thousand eight hundred and twenty between the two numbers:

Verse 26

It was broken, half a shekel, and he tasted a shekel broken in half. And the Gaon said, Why did he not mention the weight of gold, and he replied that the Scripture gave us a root that the menorah with its cord was a cubit, and here each board would be half a cubit, and the menorah a cubit, and the ark and the mercy seat a cubit, and the table and the golden altar a cubit, and two cubits for the four pillars of the mercy seat, and the remaining shekels for the rest of the vessels, and these are vain words, for what is the use of a board that is covered with one pass for the pure menorah, and how will half a cubit and a little more suffice to cover fifteen bolts and two slots, as well as chains and two rings, and the crown of the holy turban, and the bells of gold and the hooks of the tabernacle, also the hooks of the pillars of the curtain, and gold in the work of the ephod and the breastplate to the tune of six thousand, and the testimony and the silver of the commandments of the testimony, and And in their stead. And know that the square that he mentioned the silver that is: a charge, and because it is a memorial, will you not see that the tabernacle will stand on the boards that were made of it?

Chapter 39

Verse 1

Verse 2

Verse 3

And they trod, explaining how they put the gold with the clothes, because they trod the gold, and the taste was like trodden gold, and they cut threads from it:

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

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Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

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Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

And they wrote on it, as if they had opened it:

Verse 31

Verse 32

And all, as if you were lost, from the light building

Chapter 40

Verse 1

Verse 2

On the first day of the new moon, on the first of the month, this is the beginning of the world, and it is a secret.

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

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Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

And Moses set up the tabernacle, and the curtains with the wooden instruments and cords, and after that he put up the boards and put them in order.
The sills and pillars:

Verse 19

Verse 20

Verse 21

Verse 22

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Verse 23

And he set before him a set of bread, which is two courses, and the Scripture says that on the Sabbath day the priest shall set it, and Moses did not do so, because there is no difference between one day and two days from year to year, except if it is a solar year, because they journeyed on the fifteenth day of the second month from Elohim.

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

And know that there is a saying that the west of the tabernacle adjoins the west of the courtyard, and behold, the courtyard is seventy in length, and there is no such thing: so is my opinion, and because the scripture says around the tabernacle.

Verse 34

And the cloud covered the tabernacle of meeting, so it is called a tabernacle because it is visible, because the tabernacle is covered with it: filled the tabernacle, past tense

Verse 35

And Moses could not come into the Tent of Meeting at that time, until the Lord called to him from the Tent of Meeting, for it is written: "Thus it is written, and even though others

Verse 36

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And in the ascension, where the verb from the construction is acted upon, as in the case of the exodus, the exodus is manifested.

Verse 37

And they shall not go, for Ishmael is weak in speech.

Verse 38

: Their day, forever a day without night, and the last clause is added: And there shall be a fire in it, in the cloud or in the tabernacle, and the first is correct: And it was a sign in all their journeys, in all the journeys they took until they came to the earth.